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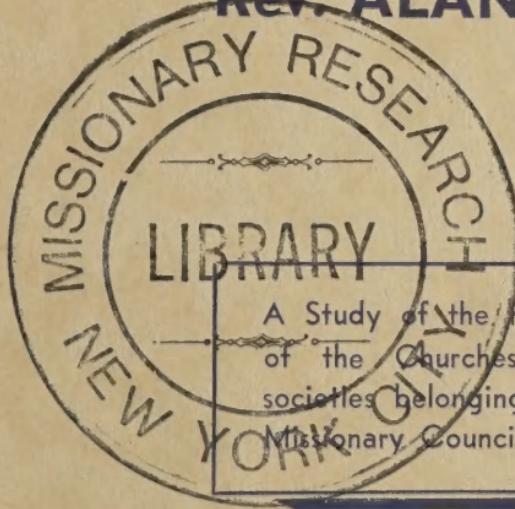
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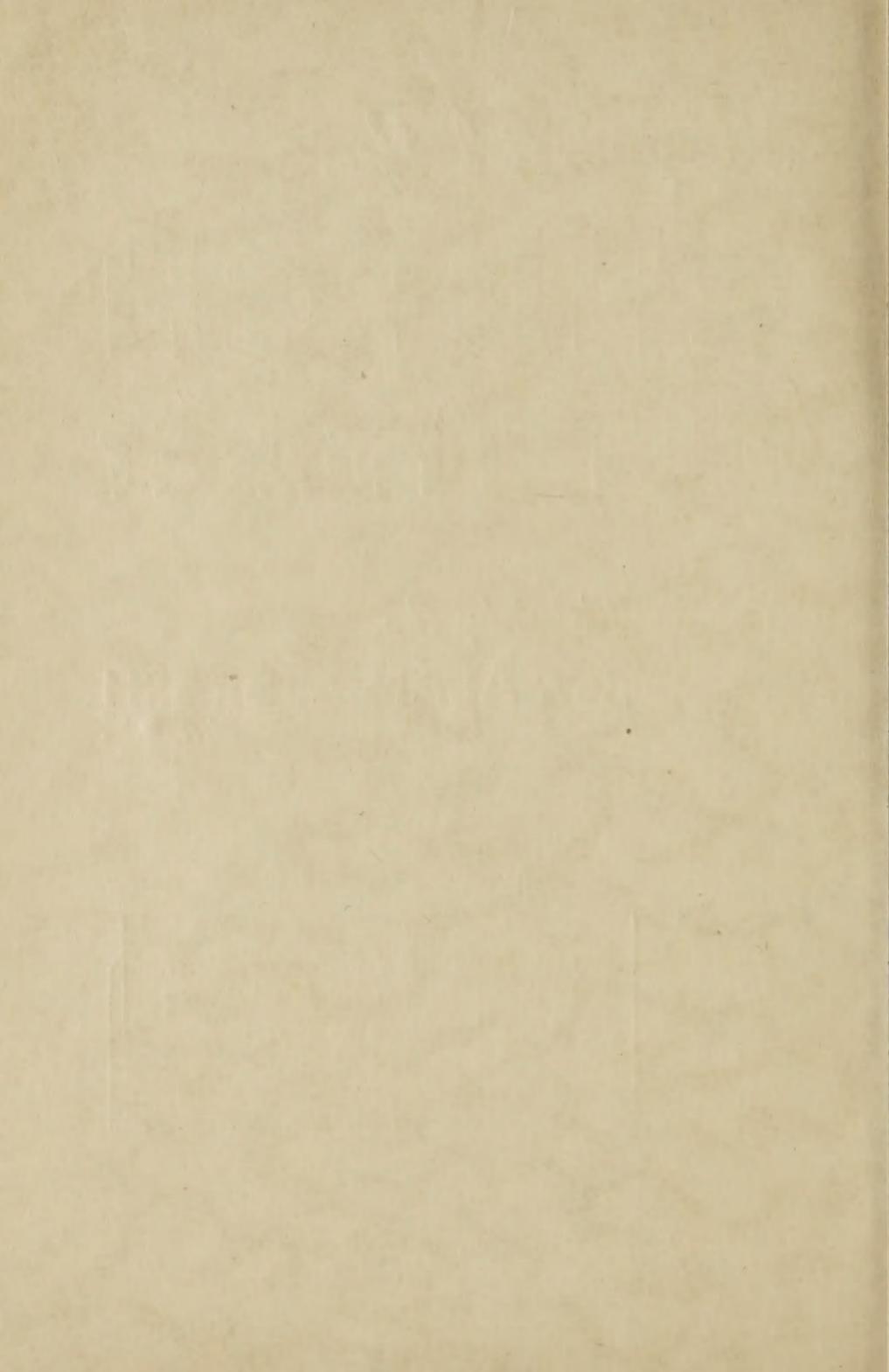
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How Did The Church Get There?

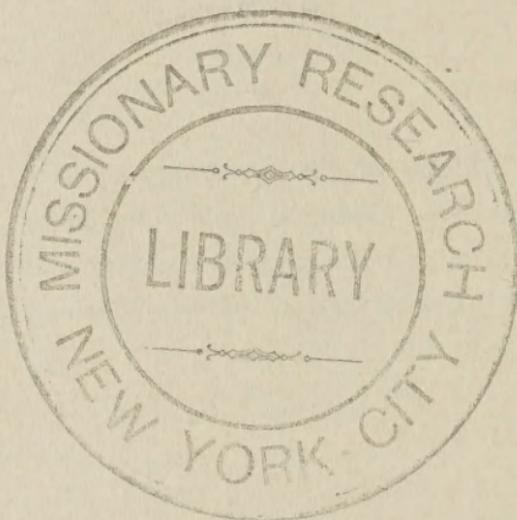


A Study of the missionary activity
of the Churches and missionary
societies belonging to the National
Missionary Council of New Zealand



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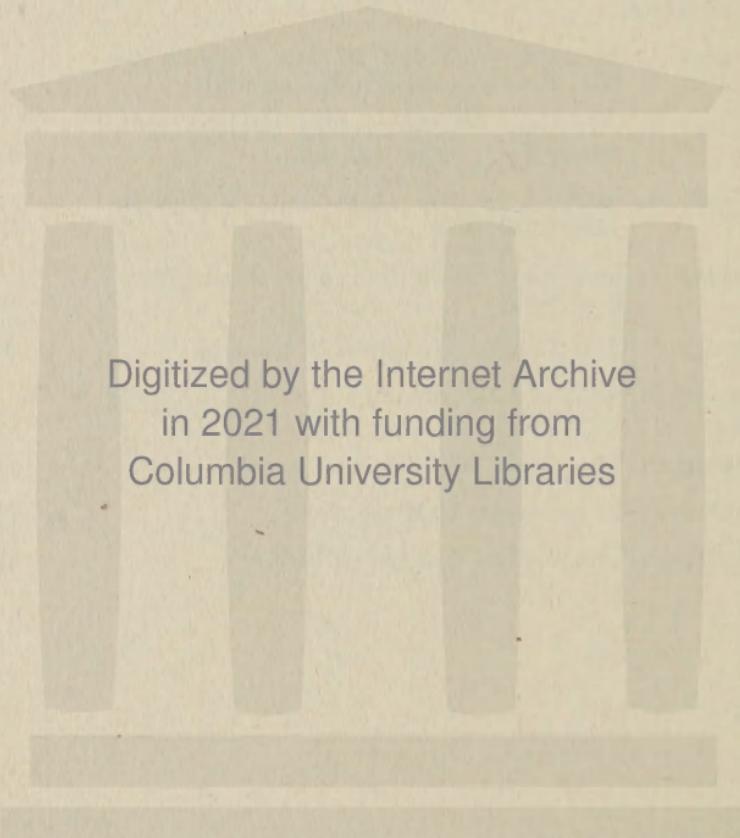
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Introduction

THE National Missionary Council of New Zealand was formed by representatives of various Churches and missionary societies in New Zealand, following a missionary conference in Dunedin in 1926, at which the outstanding figure was that Christian world statesman—John R. Mott. Since that time its object has been constantly to draw the societies it represented closer together in every way possible, and to facilitate common action in missionary matters. It has united the societies in missionary propaganda, in representation to government authorities, and in innumerable practical problems that emerge. Its twenty years of service to the Churches have been marked by a steady growth in mutual understanding and practical co-operation. Its membership does not include all missionary agencies in New Zealand, but is composed of those bodies contributing to this book, together with the Student Christian Movement, Y.W.C.A., and Nurses' Christian Union.

The Council has been an ecumenical agency in another way. It has become part of the International Missionary Council which has drawn missionary agencies together on a world-wide basis. Every year since its inception it has contributed to this wider work, and was represented at the Jerusalem, Tambaram, and Whitby missionary conferences. It shares with the National Missionary Council of Australia the responsibility of preparing for the South Pacific Christian Conference which will be the culmination of a long and arduous process of study and interchange of ideas on the whole missionary task in the South Pacific.

From the point of view of the National Missionary Council, this book is an attempt by each of its constituent members to share the information concerning its missionary undertakings with the others, and to present a comprehensive picture of the missionary adventures which originate in this small country, enterprises on which the Churches spend approximately £150,000 per annum.

A few years ago a book appeared bearing the title "They Found the Church There," recording many illustrations of the experience of Allied servicemen visiting the islands of the Pacific and finding not savages, but Christian communities. The fact that the Church "was there" often made the difference between life and death to those

soldiers—as it had to the native peoples themselves. But the thoughtful reader of such a book asks another question—that expressed in the title of this publication. Fundamentally of course the Church “got there” because God Himself willed it. But these chapters record the sacrifices—frequently of life itself—made by New Zealand Christians in obedience to that Will. Each chapter is contributed by some missionary official in the Church concerned, and who alone is responsible for the facts provided.

ALAN A. BRASH,
Secretary of National Missionary Council.

Christchurch, 1948.

CHAPTER I.

Missionary Work of the Church of the Province of New Zealand

(COMMONLY CALLED THE CHURCH OF ENGLAND)

THIS is the official title of the Anglican Church in New Zealand, and it leads at once to the thought, and the fact, that the foreign mission work of this Church cannot rightly be understood without reference to that of the Church of England, from which it sprang and with which it is still intertwined in some fields.

Active foreign mission work began in the Old Country with the formation of two great missionary societies, the Society for the Propagation of the Gospel (S.P.G.) in 1701, and the Church Missionary Society (C.M.S.) in 1799.

The Church Missionary Society was formed of a number of Clergy and Laymen, who realised that the Church as an institution was doing nothing in this direction, and they set out to raise funds and secure missionaries, asking the Church's official blessing on their efforts. After eleven years they got their first missionary and sent him to Africa. Gradually they got others, till now they have them in many countries throughout the world. Their missionaries work under the control of the Head Office of the Society in London and under local committees formed of missionaries and converts in each field, and, wherever possible, the Bishop of the Diocese is Chairman.

The Society for the Propagation of the Gospel had been formed in a somewhat similar way, but it included Bishops among its members from the start, and its method of work differed in this respect, that it sent forth its missionaries to Bishops already appointed in foreign fields, to work under their direction.

A further difference between these two great societies was a matter of emphasis on either of two great doctrines. The C.M.S. stressed the Evangel, or the necessity of conversion to the truths of the Gospel, before entrance into the Church, and hence was known as an Evangelical Society. The S.P.G., while necessarily using the same gate for en-

trance to the Church stressed more the resultant Churchmanship or membership in the Body of Christ, and has been commonly regarded as a High Church Society. On the field itself this difference of emphasis frequently dwindled, almost to vanishing point.

New Zealand's connection with these societies—save as concerning the Melanesian Mission, and the Diocese of Polynesia, which are dealt with below—is seen in the fact that nothing in a world-wide direction was done by the Church here until the arrival of Dr. Eugene Stock and the Rev. R. W. Stewart from the C.M.S., who toured New Zealand in 1892 and formed the N.Z.C.M.S. with headquarters in Nelson. The first missionary of that society was sent to Japan, another (who is still living in retirement) to West Africa, and after that, a slowly increasing number to the total of 16 now working in East Africa, India and China. These are interwoven with the English society in that, when they get to their fields they work under the direction of the Local Committee already formed by the English C.M.S., i.e., they do not establish a special sphere of their own. Just this year an exception has been made to this plan and the N.Z.C.M.S. missionaries in Sindh, India, have now such a separate sphere—although the lady missionaries working alongside them are still directed from an English society—the Church of England Zenana Missionary Society. It is hoped in the course of time to replace these by some from New Zealand when the exception to the general rule will be complete. Nevertheless the rule will continue in other parts of the world. A detailed account of the N.Z.C.M.S. accompanies these general remarks.

The Society for the Propagation of the Gospel (S.P.G.) has not formed a branch in New Zealand, but some thirty odd years ago, one New Zealander, the Rev. C. W. McDouall of Oamaru, joined the English society and after working in North China a few years visited New Zealand on furlough. He aimed at taking four lady missionaries back with him to North China, and succeeded in doing so. A similar number is there—in Peking and its environs—to the present day, working under the direction of the Bishop of North China, when they are in China, and of his commissary here in New Zealand when on furlough. A proposal is now being considered to support the commissary by a committee in New Zealand, in which case the local organisation will be similar to that of the N.Z.C.M.S.

The Melanesian Mission is on an entirely different basis. It is an integral part of the Church of the Province of New Zealand. Curiously enough its foundation was due partly to a mistake of an obscure clerk in an office in London. When the great Bishop, George Augustus Selwyn was made first (and, as it proved later, only) bishop of New Zealand,

his letters patent from Queen Victoria described one of the boundaries of his diocese as so many degrees **North** of the Equator, instead of **South**. The Bishop discovered the mistake on the voyage out but, instead of correcting it, he determined to journey to the islands between New Zealand and the Equator and see what he could do for them. After a very few years he set out in a 22-ton boat, the "Undine" and visited numerous islands. How he did it is a marvel even to the present day, but he returned, after a second visit, with a number of boys from what we now call the Melanesian Islands, and trained them at St. John's College, Auckland. Returning them according to promise a year or so later, he came back with others, and later still established them in Norfolk Island, which he made headquarters of the mission and then had the Rev. John Coleridge Patteson consecrated as the first Bishop of Melanesia. Bishop Patteson, as many know, was martyred on Santa Cruz Islands in 1871 and was succeeded by Bishop John Selwyn, the son of the founder. Since then, the mission has continued as a daughter of the Church of the Province of New Zealand, with its Bishop sitting as a member of the Bench of Bishops in the General Synod of that Church. Details of its work are given in a separate account.

As regards Polynesia the New Zealand Church was asked in 1923 to appoint a Bishop for a new diocese to be created in Polynesia. The choice fell upon the Rev. Stanley Kempthorne, son of Archdeacon Kempthorne of Nelson. He took up his residence in Suva, Fiji, and superintends local Church and mission work in the Fijian Islands, with outposts in Samoa and Tonga. See the following separate account of this work.

The Anglican Church in New Zealand also contributes to the support of missionary work conducted by the **Jerusalem and the East Mission** in Palestine. At different times it has had a New Zealand missionary there, but at present has none—although annual contributions are still made.

Another **foreign mission** of the Church is that among **Chinese** in New Zealand itself. This mission was started some forty years ago, and is centred in Wellington. It covers an area represented by a line from New Plymouth to Napier and includes Wellington and Christchurch and their environs. The work among Chinese in Auckland and Dunedin areas is left in accordance with the idea of the Comity of Missions, to the Presbyterian Church. The present missioner is the Rev. Cheung Wing Ngok, who came from Canton in 1946. In the "depression" years (1931-32) this mission joined hands with the Baptist mission to the Chinese in Wellington, and has been carried on—and very successfully—as a joint effort ever since.

These missions, the N.Z.C.M.S., the S.P.G. (North China), the Melanesian Mission, the Diocese of Polynesia, the Jerusalem and the East Mission, and the Mission to the Chinese in New Zealand constitute the six missions co-ordinated with the N.Z. Anglican Board of Missions.

It is the function of the Board to ascertain annually from each society or mission the amount of money it requires for the forthcoming year's operations, and to frame a Budget based on such information. The Board then apportions this "Budget" among the seven dioceses of the Province. The dioceses in their turn set a quota for each of their parishes. At the end of the year if there is a surplus—and there has been for a number of years past—the Board allocates it at its discretion.

In addition to this main work the Board receives and forwards any donation received in New Zealand for any mission—its own or not—in any part of the world.

It also attends to the issue of literature, for the promotion of missionary knowledge, prayer, etc., and controls the deputation work of missionaries on furlough. Its bi-monthly leaflet "The Reaper" has a circulation of 29,000. Each year it issues a report covering its activities in the Home Land and reviewing salient features of the work in all the fields of its co-ordinated missions.

During the war much damage was done by the Japanese in our mission areas in China and Melanesia. The Board appealed for £35,000 as a Restoration and Development Fund and in 1946 was able, by God's Grace, to pay out the following sums to co-ordinated missions.

	£
To the Melanesian Mission	18,004
To the Church Missionary Society	12,499
To the S.P.G. (North China)	3,687
To the Diocese of Polynesia	1,124
To the Jerusalem and the East Mission	249
	<hr/>
	£35,563
	<hr/>

The Monetary Support given these various missions from New Zealand comes from three sources. The main one is from the Board's Annual Budget. Additional amounts come from (a) the Williams Memorial Trust and (b) the New Zealand Leper Trust. The Williams Memorial Trust operates a bequest made by Archdeacon Samuel Williams of Te Aute, Hawke's Bay, in memory of his father, Archdeacon Henry Williams and his uncle, the Rev. William Williams, afterwards first Bishop of Waipu, two of the pioneer missionaries of the London C.M.S. to the Maoris in New Zealand.

This Trust has for a number of years made regular grants to some of the Board's co-ordinated missions, with special grants at times for specified purposes. The New Zealand Leper Trust has made grants for the last three years for buildings and equipment in connection with leper work.

The amounts under these three heads received by the missions last year (to 30th June, 1947) were as follows:—

	From the Board	From the Williams Memorial Trust	From the Leper Trust	From the N.Z. Leper Trust	Total
	£	£	£	£	£
To Melanesian Mission . . .	9250	500	3000	12750	
To N.Z.C.M.S. . . .	6900	550		7450	
To Diocese of Polynesia . . .	2600	900		3500	
To S.P.G. (North China) . . .	1200	100		1300	
To Jerusalem and the East Mission	675			675	
To Mission to Chinese in New Zealand	450	100		550	
	—	—	—	—	—
	£21075	£2150	£3000	£26225	
	—	—	—	—	—

The Board plans to raise its contribution by £1000 a year for the next four years, and has allocated the following sums as its "Budget" grants for the present year—ending 30th June, 1948:—

	£
Melanesian Mission	9000
N.Z.C.M.S.	8000
Diocese of Polynesia	2600
S.P.G. (North China)	1450
Jerusalem and East Mission	400
Mission to Chinese in New Zealand	450
	—
	£21,900
	—

The increase of £1100 to N.Z.C.M.S. is for development work in the district of Sind, India.

Detailed Information. It has not been possible at this juncture, to obtain detailed information about areas worked, types of work, strength of native Churches, etc., from the Melanesian and Polynesian areas, but the following items are garnered from their publications.

In Melanesia there are three spheres of work. The Southern includes some of the New Hebrides Islands and the Santa Cruz Group. Here Archdeacon A. E. Teall works and is in charge of ten Native Clergy. There is a large

school for boys at Vureas and another for girls at Lolowai, both on Aoba Island. Lolowai School is under Mother Margareta and three "Sisters of the Cross," Sister Gwen, Sister Madeleine and Sister Veronica. On this island there is also a dispensary under the charge of Nurses Fagan, Cunnold, and Williams. In this area there are also two Native Medical Practitioners, Basil Leodora and Phillip Ho.

The Centre section of the Mission covers various islands in the British Solomon Islands group, the largest of which is Malaita (or Mala). The headquarters of the Mission are at Taroaniara near the former capital, Tulagi. Here **Archdeacon H. V. C. Reynolds** lives. He has charge of the Mission as Administrator in the absence of a Bishop. His European male assistants are the Rev. Dr. C. E. Fox, (who has been in the Mission since 1902) the Rev. A. T. Hill, in charge of a large boys' school on Pawa Island, Dr. G. R. Hemming in charge of the Hospital, at Fauabu on Malaita Island, and Mr F. R. Isom, who conducts the press. Others in charge of schools or districts are the Revs. C. S. Bull, James Edwards, and D. S. Hoey, Mr W. Turvey and the Field Secretary, Mr J. F. Surr. Of women helpers there are 14. Three are engaged in teaching and general women's work, viz., Mrs E. Sprott, M.B.E., Mrs Isom and Miss Scrimgeour, and 11 in nursing and allied hygienic matters, namely, Sisters A. E. Samuels, C. M. Curwen, J. Allen, C. Petrie, H. Barret, N. Stead, P. Talbot, C. Woods, M. Moore, V. Manning and L. E. Hewett. These are working in various islands in charge of dispensaries, or small hospitals. The large, or main hospital of the Mission is at Fauabu, as mentioned above. Here three of the nurses are assisting. Attached to this hospital is that very important item of missionary work, the Leprosarium, which consists of a number of separate dwellings or "Huts," and where a number of "arrestings" of the disease have been made. (We are not allowed technically, to speak of them as "cures" but that is what they practically amount to). It costs £15 to erect a hut and donors have their names attached to them. Here is a great field for those who wish at the same time to contribute to this most worthy object, and to commemorate either themselves or some departed loved one by having the name attached to a "Hut."

Apart from this "foreign" assistance, the main work of the Mission is carried on by a band of no less than 68 Native Priests and four Lay Workers, who have "districts"—or as we say—parishes along the coasts of various islands and are doing magnificent work. I regret that I cannot give any estimate of the number of their converts and congregations, but it may be said generally that the coastal districts are all Christian and that there are still numbers of heathen in the interiors.

The Northern area consists of stations along the coast of New Britain Island. Before the war there were five or six of these, beginning from Rabaul on the north eastern tip of the island, and stretching along the south coast and around the western end. It was on this island that the two missionaries were martyred during the war. At that time we also had Sister Amy Thompson doing heroic work on the south and western end. She escaped—or rather was forced to leave just in time. We now have two missionaries, the Revs. F. A. Rowley, and H. Thompson re-establishing the work on the island.

The chief needs of this Mission at the moment are (a) more Missionary Priests, and very especially (b) one trained teacher to assist and then relieve Mr Hill at Pawa School. He has not had a furlough since before the war.

In Polynesia the work divides into two sections, chaplaincies and missions, yet the two are not entirely separate as the Chaplains work also, by schools, etc., among the natives in their vicinities. Chaplaincies are established at Suva, Fiji (the Rev. R. A. Donne), Levuka (the Rev. W. E. Moorhouse), Lautoka (the Rev. J. G. Titus Rees), Tonga (the Rev. E. Webber) and Apia, Samoa (the Rev. C. W. Whonsbon-Aston).

The purely missionary work is done by the Ven. W. J. Hands, Superintendent of the Solomon (Melanesian extraction) Mission in Wailoku, Suva, and the Rev. G. A. Strickland, assisted by the Rev. D. P. Misra, who has charge of the "Indian" Mission at Labasa, Fiji. Neither of these peoples are Fijians, but are immigrants or descendants of immigrants, brought into Fiji some years ago under indentured labour contracts. Assistant teachers at Labasa are Miss Rowe, Miss H. Debbage and Miss M. Kydd. These with three local women teachers have schools for girls. The schools for boys at Labasa have eight local assistants. There are three at Kukualofa (Tonga) and three also assisting Archdeacon Hands at Wailoku, Suva.

There is a problem in missionary education peculiar to Fiji, in that by Government regulation there can be only one school in any particular district. It is State-aided of course, but the crux of the matter is that the boys (in our case Indian boys in Fiji) have no choice of school to attend. Where a "mission" school is established and aided, they must perforce attend that school or none. This does not make good receptive ground for religious teaching. In India, for example, it is different. Indian boys attend mission schools of their own free will, having the choice between them and schools run by their own religions or by Government. Such students are at least willing hearers of the Gospel.

N.Z. CHURCH MISSIONARY SOCIETY

Though the Church Missionary Society of London had been working in New Zealand among the Maoris since 1814 there was no Church organisation here to assist those people who felt the needs of the mission field in other parts laid on their hearts.

As the result of an appeal to the Church Missionary Society a deputation consisting of Mr Eugene Stock (afterwards Dr. Stock) and the Rev. R. W. Stewart (missionary in China) came out to New Zealand in 1892 and resulted in the formation of the New Zealand Church Missionary Association, the name being changed to New Zealand Church Missionary Society in 1906.

It sent out a gradually increasing number of missionaries (the first in 1893) who, while in the field, worked under the English Church Missionary Society and the Church of England Zenana Missionary Society in Africa, India, Ceylon, China and Japan, as the New Zealand Society had no field of its own until, in its Jubilee year 1942, it took over the C.M.S. Mission in Sindh. Some of its staff have also served with the Maori Mission. From its foundation up to the present year it has accepted and sent out 47 missionaries, 19 of whom are still on active service. In addition it has three candidates in training who will proceed to the mission field in the course of a few months.

The missionaries sent out have been Clergymen, Doctors, Nurses, Teachers and Evangelists.

The money sent from New Zealand for their support has increased with the increased number of missionaries and for some years past it averaged nearly £5000. In addition it supports a ward in the Hospital at Kerman in Persia at £210 per annum and various amounts sent through this Society for special work in the missions.

It is not possible to give the strength of the Native Churches except in our own Mission of Sindh where there are 5100 baptised members of the Church as at 30-6-46. In that Mission at Karachi we support three European Clergy of whom two are married and the Church there supports three Native Clergy and 12 Lay Agents. There is also a High School with a Christian staff of seven and 291 scholars (59 Christian), a mission press with a staff of 12 and a mission book shop with one helper. The work among women is still under the Church of England Zenana Missionary Society but N.Z.C.M.S. has now under consideration a scheme taking this over and expanding the whole work in this Mission. The Europeans on the staff are the Rev. and Mrs C. W. Haskell, the Rev. and Mrs R. A. Carson and the Rev. S. N. Spence.

In other parts of India it has missionaries serving. Sister Vivienne Opie at Ranaghat Hospital, Miss M. Feickert, Dornakal High School, Bezwada, and Miss Rita Opie at C.M.S. Ladies' College, Colombo. It is hoped to send Miss M. Mullan (at present in training) to help Miss Feickert.

Several of the Society's staff are stationed at Hangchow in Chekiang, China. At the C.M.S. Hospital there, are working Dr. Phyllis Haddow, Sister Violet Bargrove, Sister Margaret North and Sister Edith Parkerson, while Miss Margaret Woods is carrying on a most important welfare work among the Chinese orphans.

The only member of the staff now working under the Church of England Zenana Missionary Society is Miss Blanche K. L. Tobin, stationed at that Society's School at Kweilin in Kwangsi, China.

In Africa it has at present the Rev. and Mrs M. L. Wiggins at Yumi in the Central Tanganyika Diocese, but one of its candidates in training, Mr W. R. Girling, is to proceed to that Diocese as soon as a passage is available.

Miss Grace Bargrove is its only missionary serving with the Maori Mission.

For many years the Headquarters of the Society were at Nelson but in 1933 they were transferred to Wellington, but there is still a Local Committee at Nelson. There are also Local Committees at Christchurch, Auckland and Napier.

CHAPTER II.

The Overseas Work of the Presbyterian Church of New Zealand

THE Presbyterian Church of New Zealand has, besides its Home and Maori work and its Mission to the Chinese in New Zealand, three separate mission fields in which it has definite responsibilities. These are, the central portion of the New Hebrides Islands which our Church staffs as one of the bodies comprising the New Hebrides Synod; a region in Kwangtung Province, South China, in the vicinity of Canton which has been constituted as a separate Presbytery of the Church of Christ in China; and an area in the Punjab, India, in which we are associated with the United Church of Northern India.

In the following statements about these fields, which are all too brief to do justice to the quality and the amount of work done and from which the names of many past and present well known workers have perforce been omitted, the origins of the work are more particularly stressed as there appears to be special interest in the reasons why work was started in certain places and not in others.

A. THE NEW ZEALAND PRESBYTERIAN CHURCH'S MISSION WORK IN THE PACIFIC.

In the year 1862 the newly constituted General Assembly of the Northern Presbyterian Church of New Zealand decided that it should take some part in the evangelisation of the peoples of the Pacific Islands and that its sphere of work would be the New Hebrides. It was not, however, until 1866 that a missionary could be secured, in the person of Mr William Watt of the Reformed Church of Scotland to undertake this task. Three years later Mr and Mrs Watt arrived in the New Hebrides and began work on the Island of Tanna.

After twelve and a half years of arduous work the first baptism took place, but by the time Mr Watt left in 1910 half the villages of Tanna had turned from heathenism to the Christian faith.

About the same time as the Northern Church had begun work in the New Hebrides, the Church of Otago and Southland also decided to undertake mission work in the same group. The Rev. Peter Milne was appointed, and in 1869 he, with Mrs Milne, reached the New Hebrides. After a year spent at the Mission Station occupied by the Rev. and Mrs J. McNair of Erromanga, Mr and Mrs Milne sailed for the island of Ngunu and began the great work which saw, during Mr Milne's life time, the complete renunciation of heathenism by the whole population of the island.

In 1905 the Rev. W. N. Milne joined his father as colleague and successor. Three years later the veteran missionary suffered a severe blow in the death of his devoted wife, who for thirty-nine years had laboured with him in Ngunu. The Rev. Peter Milne himself died at his post in 1934 at the great age of 91. He had served the Mission for almost fifty-six years and his name will go down in Mission history as one of the greatest of the Apostles of the Pacific. For thirteen years longer his son carried on the work until in April, 1937, he answered a call to go into the adjoining village to quieten a demented native who, unhappily, in maniacal fury, attacked and killed him with an iron bar. Father and son served the people of Ngunu and the surrounding islands with faithfulness and self-sacrificing devotion for sixty-eight years.

In 1938 the Rev. C. K. and Mrs Crump were sent to Ngunu to build on the foundations so well laid and to labour among the 2,000 people of that district. They are the missionaries at present carrying on the many-sided work of this station.

In 1878 Mr Oscar Michelsen was sent to the New Hebrides as the second missionary of the Church of Otago and Southland. He spent the first year at Ngunu and learned the language with great facility. In the following year the Mission Synod stationed him at Tongoa with charge of five other islands. The initial difficulties of pioneering work were somewhat lessened by contacts between Tongoa and the Mission at Ngunu, and by the additional fact that Mr Michelsen when he landed could speak the Ngunese language, which differs little from the Tongoan. For a year he taught six of the chiefs and made himself acquainted with the people. He then returned to New Zealand, where he was ordained by the Presbytery of Clutha and was married before sailing in 1881 once again for Tongoa.

Mr Michelsen retired in 1931 after spending fifty-three years in Tongoa, and died in 1936 at the advanced age of 92. He was succeeded, in 1932, by the Rev. B. C. and Mrs Nottage.

Mr Nottage's health necessitated his retirement from the field and in 1939 he and Mrs Nottage returned to New

Zealand. Mr and Mrs Nottage were succeeded by the Rev. and Mrs J. G. Miller who occupied the Tongoa station from 1941 until April 1947 when Mr Miller was appointed to the Principalship of the Teachers' Training Institute on the island of Tangoa, 80 miles to the north.

In 1947 the Rev. and Mrs R. W. Murray were appointed to take up work at Tongoa.

Nguna and Tongoa are the two chief stations at present occupied by missionaries from the Presbyterian Church of New Zealand but our Church has had during the years a number of other stations under its supervision and manned by missionaries from New Zealand. The New South Wales Church had opened the Mission on Ambrim in 1883, but their missionary, the Rev. W. B. Murray, had had to retire in ill-health. His brother, the Rev. Charles Murray, then went out as New Zealand's missionary, but also retired in ill-health. Dr. Robert Lamb, who began work there in 1892, had taken honours in arts, medicine and theology. During his first two years there was a disastrous hurricane, a fire that destroyed the Mission buildings, and a volcanic eruption that covered everything with ash. But plans were not given up, and in 1896 Dr. Lamb opened a Hospital of 52 beds. He had to retire in ill-health in 1897.

Dr. J. T. Bowie was transferred from Santo to Ambrim in 1899 and for 14 years carried on a great work in the Hospital. His medical work is still referred to enthusiastically by natives on many islands. As for the rest of the work, its effectiveness is indicated by an attendance of over 900 natives at a special Christmas meeting in 1910.

Then came the great eruption of December 7, 1913, when the whole Mission at Ambrim was engulfed. The Hospital of 90 beds, together with a number of other buildings and a large new church being built, were blown up and then swallowed. No lives were lost at the Mission, though a number were lost in the villages. This Hospital was never re-established, and the site is still a lagoon, while much of the surrounding country is covered with jagged solidified lava.

Mr J. W. Mansfield, who had already served several short terms as a lay assistant, was the missionary in charge from 1924 till 1929, when there was another eruption which once more destroyed the station, and New Zealand did not take up the work there again.

North Epi was a field of the New Zealand Church for only 22 years during which time there were two missionaries. The natives were comparatively friendly when the Rev. T. and Mrs Smaill landed in 1889, and nine married teachers from Nguna and Tongoa were a great help. Yet even so, it was six years before the first baptisms could take

place. Sickness and death tried the missionaries, but could not check their hopefulness and faith.

The North Epi field was flourishing when, in 1902, Mr Smaill's work came to a sudden end. He died as the result of his exertions on behalf of an injured native woman one awful night in the midst of a hurricane. The natives were heartbroken.

The Rev. T. E. Riddle took up the work again on Epi in 1903, and Mrs Smaill returned to help for a time. Progress continued, but epidemics rapidly reduced the population by several hundreds, and the effect of the unrestricted sale of liquor was working against the new faith. Mr Riddle retired from Epi in 1911, to go to India, and the district was divided between the districts of Paama and West Epi (which itself was added to Paama soon afterwards).

In 1944 the New Zealand Church decided to increase its staff in the area for which it is now responsible from two married missionaries to three and accepted and appointed the Rev. Ivan Muir who, with Mrs Muir, began work on the island of Emae. On account of the tragic death of Mrs Muir only 16 months after taking up residence on Emae, Mr Muir resigned in 1946 and Mr A. G. Horwell, a third year Divinity student has been appointed to take up the work on Emae with, probably, the oversight of Epi, on the completion of his course at the Theological College in Dunedin.

And what is the result of the work that has been done by those who, for longer or shorter periods have laboured in this part of the world's mission field and of some who have laid down their lives in their Master's service? It is this, that light has come to these islands where once there was so much darkness. Thanks to the heroism of the pioneers and the devoted lives of those who followed, there is light and love and gladness. The natives welcome the messengers of the Gospel not with clubs and spears, but with hymns of welcome, arches of palm branches, gifts of flowers and fruit. The Native Church is rising up and growing strong; Pastors, Elders, Deaconesses and Teachers are being trained and are taking an increasing part in the government of the Church. The people themselves are building their own churches and schools, paying their own Christian teachers and showing evidences in their daily lives that the preaching of the Cross is the power of God unto salvation.

The estimated budget of expenditure for the present year for our Church's work in the New Hebrides is £1950. This contribution is gladly given by our Church people who have always felt a very special interest in our first overseas Mission and our eldest daughter Church.

B. THE NEW ZEALAND PRESBYTERIAN CHURCH'S WORK IN SOUTH CHINA.

The work of the Presbyterian Church of New Zealand in China, had its beginnings in the gold fields of Otago and Southland. Thousands of Chinese, chiefly from the villages in the vicinity of Canton, had come to New Zealand to work on the gold fields of the South, and as early as 1868 the Synod of Otago saw in these Chinese a missionary call. Some unsuccessful efforts were made to open up work but it was not until 1879 that, with the appointment of Alexander Don as missionary to the Chinese, the work in New Zealand really began. Mr Don was sent to Canton to learn the language spoken by most of the Chinese in New Zealand and then returned to New Zealand to labour for over thirty years among them.

In 1898 Mr Don after a personal survey of the field, where he was everywhere welcomed, persuaded the Synod to accept responsibility for a mission to the villages near Canton from which the New Zealand Chinese came and to which they hoped to return, and where their relatives were living. In 1901 the Synod ordained as its first missionary to China, the Rev. George McNeur, and sent him forth to begin a missionary career of thirty-nine years "marked by unfailing courage and devotion in the face of all vicissitudes and numerous dangers."

Two years later the Rev. W. and Mrs Mawson and Miss Sinclair (afterwards Mrs McNeur) left for China, and the Mission, known at first and for many years as "The Canton Villages Mission," was an established fact. Three small chapels had been taken over from the American Presbyterian Mission. One of these was at Yan Woh, in the district from which many of the New Zealand Chinese came to New Zealand, but there were no Church members at that time. The other chapels were some distance away in the Fa District. These earlier attempts by the American Presbyterian Mission had been almost entirely fruitless. That it was possible for us to begin work in such a locality was due not only to the vision and zeal of the Rev. Alexander Don but also to the fact that it was largely through his friendly contact with the Chinese in New Zealand and their relatives in China that our missionaries were able to find a foothold in a region where neither foreigners nor their religion were wanted. The villages around Canton had resisted many endeavours to establish Christian work among them and it was because of the letters of introduction carried by our first missionaries from New Zealand that it was at all possible to find an entrance for the beginning of missionary work in that area.

The Mission in China was strengthened in 1905 by the

arrival of Miss M. Anderson (afterwards Mrs Davies) and Dr. Ings, our first medical missionary to China who died eight months after his arrival in the land he desired so greatly to serve. Other workers followed, Dr. and Mrs John Kirk, the Rev. H. Davies, Dr. Edward Kirk, Miss J. Mawson, Miss A. M. McEwan, Nurse E. M. Prentice, Miss E. E. Wright, Miss A. D. Hancock, Miss A. I. James and by the year 1912 some progress had been made in various departments of work.

Those early days of the Mission in China were difficult days. To add to the distress caused by ruinous floods which left thousands of people homeless, the prevalence of armed bands of robbers, the warfare waged between rival warlords, with our Mission Compound at Kong Chuen, 14 miles from Canton, as a corner of the battlefield, there was the un-settlement caused by the Chinese revolution in 1911.

Commenting on the disturbed state of the country and the courage and devotion of our missionaries, an American Presbyterian Minister, a member of the China Continuation Committee, who was visiting China, said in his report: "I was greatly impressed with the spirit of your workers, and especially with the quiet courage of the women, who have lived on in these somewhat isolated stations during the troublous times, and have borne with so much heroism the dangers from robbers and armed bands."

Despite all these difficulties and dangers the work of the mission grew and prospered. Chapels were opened in villages where once there was the utmost reluctance to allow the missionary to proclaim his message; schools were started within the Mission Compound and in neighbouring villages. First a hospital was established at Ko Tong and then transferred to Mission property at Kong Chuen where the present hospital stands. Resulting from an appeal by the laymen of the Church in New Zealand, inspired by the leadership of Dr. John Kirk, an Every Member Campaign in 1913 raised over £13,000 for the buildings on the new compound which were erected under the capable supervision of Mr A. G. Wilson.

The Tak Kei School for Girls, opened by Mrs Mawson, continued by Miss Ogilvie and finally developed to its present unique place in the district under Miss S. K. Wong and her staff is housed on the Compound. The Rev. A. L. Miller, who married Miss E. E. Wright, founded the Poon Kai School for Boys, and the high standard of his work made his retirement from the Mission owing to the ill-health of their child, a serious loss.

With the formation of the Church of Christ in China, which is a union of Chinese Churches founded by several Mission societies, our Mission became part of a larger whole and as a Presbytery undertook, under the Kwangtung Synod,

the oversight of the 7th district. Our missionaries took their full part in the Synod's activities, the Rev. H. Davies as Evangelistic Secretary, the Rev. G. H. McNeur a member of Executive Council, Mrs Davies in literary and evangelistic work among the Canton Churches, Miss Ogilvie as Principal of the Shung Kei Christian Training Institute for women and other members of the staff took their part in the educational work directed or supervised by the Synod. The work had quite early extended beyond the villages in the vicinity of Canton and later as far as Kaai Hau, forty miles from Kong Chuen where Miss Annie James assisted by Chinese nurses, carried on the work of a branch hospital. The name of the Mission, too, in view of its wider activities, was changed from "The Canton Villages Mission," to "The South China Mission."

To the Canton Union Theological College, which united the Episcopal Methodist and Church of Christ in China for the training of men and women workers, the Mission contributed the Rev. G. H. McNeur, and by a member on the staff and later a substantial money grant the Mission has had part in the very successful Union Normal School for women teachers.

Then came the war between China and Japan. For a time the work of the Mission went on more or less normally despite the fact that almost daily bombing raids by Japanese planes on targets near the Mission Hospital did damage to Mission property. But with the landing of the Japanese near Canton and the eventual capture of a large part of Kwangtung Province the situation became increasingly difficult. The disruption of Chinese government in the Japanese held territory and the failure of the invaders to take adequate measures to establish law and order, together with the increasing poverty of the Chinese villagers, led to the formation of bands of robbers who preyed on all and sundry. It was this state of lawlessness that was the direct cause of the death of our Mission doctor, Owen Eaton, who was shot by Chinese robbers when he and the Rev. E. G. Jansen were investigating the cause of an alarm in the Compound on 10th April, 1939.

When Britain became involved in war with Japan the Mission carried on a restricted work for a time with the British members of the staff practically confined to the Mission Compound.

Eventually the whole New Zealand staff was interned, some in Hong Kong, some in Shanghai and the rest in Canton. Offers of repatriation were refused as the missionaries felt, and as the events proved, rightly, that their very presence in China, although in captivity, would encourage the Chinese staff to carry on their work and keep the Mission flag flying. Fortunately an Austrian refugee and medical

man, Dr. Gratzer and his wife, were on the staff at the time and they and the devoted Chinese workers, with great hardship and in considerable danger, were able throughout the whole duration of the war to keep the hospital open and to preserve the Mission buildings from despoliation by Japanese or Chinese robber bands. Great credit is due to the brave nurses and other Chinese mission workers who refused to abandon their posts in a Japanese-held area.

Only one of the Mission staff which was in China during the war, Miss Annie James, whose work at Kaai Hau was on the border line between the Japanese and Chinese forces, escaped internment. Several times she was forced to evacuate her hospital, taking patients and nurses to places of safety, but returning each time when the Japanese tide receded. Her hairbreadth escapes and deeds of valour, during this period are too long a story for this brief history.

After three and a half years of anxiety, hardship and privation in Japanese hands our missionaries were liberated and after a year's furlough in New Zealand most of them have returned to China to reorganize the work that endured the storm of war years and to rebuild that which had been destroyed.

From its inception the Kong Chuen Hospital has been the means of providing a vast amount of help to the sick and suffering people of the nearby villages. The latest annual report states that during the past year our New Zealand missionaries, Dr. G. A. Milne, Sisters D. Robertson, E. M. Reid and A. Lilburne, together with the Chinese staff dealt with 1,270 in-patients and 3,117 out-patients, gave 499 smallpox vaccinations and 19,296 cholera inoculations and made 5,329 laboratory tests. At the hospital gates a daily crowd of over 800 men, women and children received rations of rice and milk for babies from supplies contributed by relief organizations. As part of the Hospital organization there is a nurses' school, registered under the Chinese Government Medical Service, which has won considerable renown on account of the fine quality of the trained nurses who have graduated from it and who are now to be found in hospitals in many parts of South China. The high ideals of the founders of the hospital have been fully maintained by the Chinese and foreign staff who in peace and in war with high courage and deep devotion have served God and the people of China within its walls.

The annual budget for our China Mission is £10,112. Part of this amount is expended by the Mission Field Council, and part of it is given as a grant to the Synod of Kwangtung for Synod purposes, and part is a grant towards the administrative work of the General Assembly of the Church of Christ in China.

C. THE NEW ZEALAND PRESBYTERIAN CHURCH'S WORK IN INDIA

The first missionary link between the Presbyterian Church of New Zealand and India was formed in 1892 when, in response to an appeal by the Church of Scotland's Women's Mission in Madras, Miss Helen McGregor volunteered for service in that land. Four years later Miss A. E. Henderson also accepted an appointment to Madras and in 1903 Miss Gibson, another New Zealander, offered herself for service in Nagpur under the United Free Church of Scotland. It was not until 1907, however, that our Church came to the decision, largely as a result of the advocacy of the Rev. W. Hewitson, to establish a Mission of its own among the needy people of India.

A young New Zealand medical graduate, Dr. W. J. Porteous, volunteered for service and in the following year left for India to find out where a Mission could most advantageously be established. After travelling widely and consulting representatives of the older established Missions Dr. Porteous returned to New Zealand with a store of information as to where a medical mission could best serve the cause of Christ in India. In conference with Dr. Porteous, the Missions Committee decided in favour of beginning work in the eastern portion of the Punjab and in December, 1909, Dr. Porteous, this time accompanied by Mrs Porteous, returned once more to India to establish the work.

Owing to the necessity of spending a year in the study of the language it was not until 1910 that a beginning was made, with Shahabad as a centre, in a densely populated rural area whose people were in dire need of medical help.

On the first day of the opening of the only building available for a hospital, a tumbled-down barn-like building, eighty patients made their appearance asking for help. On the second day there were over 180 patients seeking medical aid and in a few days time there were 245 men, women and children for the hard-pressed doctor and his wife and their ill-trained and scanty staff of Indian helpers to attend to. The need for the hospital was abundantly proved but the situation was found to be not ideal and in 1911 it was decided that a more suitable place for the Mission headquarters was to be found at Jagadhri and here the present hospital was eventually built in 1914.

Meanwhile other missionaries had arrived. Miss Henderson was transferred from the Church of Scotland Mission at Madras to the Punjab Mission. The Rev. J. A. Ryburn and Mrs Ryburn and Dr. and Mrs Robertson arrived in 1910. They were followed shortly by the Rev. T. E. Riddle from the New Hebrides, Nurse Isabel Milne, daughter of the Rev. Peter Milne of Nguna who in 1917 became Mrs Riddle and by Miss Mary Salmond.

By the time the Mission had been established for ten years a solid foundation for future work had been laid. The three-fold task of evangelistic, educational and medical work had been begun. Work was also started by Mr Riddle among the fanatical Hindus of Sirmur State in the high foothills of the Himalayas and plans were being made for still further extension and development.

In 1923 the New Zealand Mission took over from the English Baptist Mission the oversight of the Kharar District and the control of the Kharar Christian Boys' High School established in 1891. The Rev. T. E. Riddle was also transferred to Kharar leaving the Rev. J. L. Gray who had come to India with Mrs Gray in 1921 to carry on the work in Jagadhri district, a work in which he continued with marked success until his retirement in 1942. The Rev. W. M. Ryburn who, with Mrs Ryburn, reached India in 1922, was appointed Principal of the High School and found himself in control of some 272 boys. This school under his able guidance and with the help of a loyal band of 36 teachers has now a roll number of over 900 boys and there are 120 students in the Teachers' Training College which is attached to it.

Associated with Mr Ryburn in the control of the High School have been such leading educationists as Mr R. M. Chetsing, M.A., Dip.Ad.Ed., Mr Prem Chand Lal, B.Sc., Ph.D., and Mr A. S. Moses, B.A., Dip.Ed., the present co-principal of the school. A high degree of excellence has been attained not only on the academic side but also in the realm of athletics. The high standard of the teaching given is testified to by the fact that each year the school sends up about 20 students for matriculation and during the last fifteen years there have been only five failures.

An educational authority, Dr. Liliacus, World Chairman of the New Education Fellowship, after visiting the Kharar School wrote, "I have met here, in the heart of the country-side, education in its best sense. The school is inspired by a vision above the ordinary."

In order to meet the need of an increasingly literate population Mr Ryburn built up in Kharar the M'ashal (Torch) Christian Press. This institution, now under the control of a graduate ex-pupil of the Kharar High School, Mr Abdul Majid, B.A., now turns out annually thousands of copies of Christian books, Scriptures for the British and Foreign Bible Society, and a number of vernacular magazines for children and for adult-literacy groups.

In Kharar also there are two schools for girls under Miss D. M. Mathew. One of these is a boarding school for Christians and the other is a day school for non-Christians. In 1930, owing to the fanaticism and opposition of both Moslem and Hindu parents, there were only 35 pupils in attendance at the school for non-Christians, but now,

owing to the good name the school has gained in the district, there are over 140 girls in daily attendance.

In Jagadhri, 100 miles from Kharar, the Mission Hospital is still the main institutional feature of the Mission's work. There, under the direction of Dr. A. L. Sutherland, and Dr. Samuel Khan and Sisters E. H. Elliott and L. E. Aberley and a trained Indian staff, a very considerable amount of medical, surgical, maternity and child welfare work is done. The latest hospital report states that during the last year over 200 major operations and 50 cataract operations were successfully performed. The work of the hospital is greatly appreciated by the people of the district and many generous gifts have been given to it by grateful patients.

Another important feature of the work at Jagadhri is the Girls' School with a roll number of over 200 under the Principalship of Miss B. J. Hardie, most ably assisted by a loyal band of Indian women teachers.

Considerable attention has also been given to the work among the women in the two Mission districts of Kharar and Jagadhri by Miss V. J. Sutherland and Miss E. L. Saunders who, together with their Indian Bible women helpers, reach many of those who are secluded in their homes and who need as much as any class in India the liberating influences of the Gospel.

Industrial School work both at Saharanpur in the Union Christian Industrial School, and in the arts and crafts work at Kharar High School has been a feature of the contribution our Church has sought to make to the India that is yet to be. It is felt that the Christian Indian should also be a good citizen of India.

But while much devoted labour has been given to the development of institutional work at Jagadhri, Kharar and Saharanpur, the main task of the missionaries and their Indian colleagues has been the proclamation of the Gospel through education, medicine, and district work and the building up of the indigenous Church in the many villages of the region in which our Mission is at work. It is the deep conviction of all our workers that more than education or physical healing, India needs Jesus Christ.

The Indian annual budget is an increasing one, due largely to the increased cost of living and, for the year 1947-48 the sum of £18,490 is required to carry on the various branches of work in which our Church is engaged. This is a substantial sum when added to the amounts required in our other fields of work but the work in India has endeared itself to the hearts of our people and the necessary funds are willingly contributed year by year.

CHAPTER III

Mission of the Methodist Church in New Zealand

AT THE Fiji District Synod of 1895 a letter was received from a number of Solomon Islanders resident in Fiji, containing an earnest request that the Australasian Wesleyan Methodist Missionary Society should extend its work to their land. After considerable hesitation the General Conference passed the following resolution at its meeting in Brisbane, 1901:—

“That in view of the whole facts, and the earnest call of the Solomon Islanders in Fiji; and in view also of the fact that the vast portion of the Solomons is at present absolutely without Gospel teaching, this Conference directs the Board of Missions to start a mission in the Solomons on such parts as may seem most desirable and practicable and at the earliest possible time.”

New Georgia being as yet absolutely untouched by missionary effort, the Methodist Church determined to begin her work for this group there and so become co-workers with the Melanesian Mission for the evangelization of the whole.

The Revs. John F. Goldie and G. Ray Rooney responded to the call and were appointed as the pioneer Methodist Missionaries in the Solomons. They sailed from Sydney early in May 1902, accompanied by five Fijian, five Samoan, and one Solomon Island teacher, the latter having been trained in Fiji.

The Methodist Church of New Zealand was a constituent part of the General Conference of Australasia until 1913, and missionary support was given to this mission through that channel. From that date on the Methodist Church of New Zealand has been a completely independent body and has taken over the entire responsibility for the work of the mission in the Solomon Islands.

At the close of 1947, nearly 46 years after he first landed at Roviana, Mr Goldie still leads the work and is supported by a loyal and able team of European and native colleagues. The fierce fire of war has swept the Solomons,

destroying all our stations and equipment, but the Native Church has come through the fire as gold refined, and with full hearts we thank God that the work of the years has not been in vain.

Complete post-war statistics are not yet available but the 1941 returns, as under, indicate—as far as bald figures can—the growth of the work.

STATISTICAL RETURNS FOR THE SOLOMON ISLANDS DISTRICT AS AT SYNOD, 1941.

	Roviana	Vella	Lavella	Choiseul	Buka	Bougainville	Totals
Churches	32	24		32	124		212
Other Preaching Places	17	1		6	23		47
European Missionaries	2	1		1	3		7
Doctors	—		1	—	—		1
Mission Sisters and Nurses	3	2		2	2		9
Native Ministers and Probationers	4	—		—	2		6
Catechists and Native Teachers	51	25		39	163		278
Native Medical Assistants and Nurses	8	10		3	5		26
Local Preachers	62	38		20	35		155
Class Leaders	54	34		38	18		144
Native Members, senior	2758	1097		1463	556		5847
Native Members, junior	1432	850		1019	288		3589
Native Members on Trial and Baptisms	150	198		262	135		745
Day Schools	33	23		32	132		220
Day School Teachers	55	30		42	147		274
Day School Scholars	1448	609		959	1977		4998
Adherents	4355	2175		3018	8019		17567

The above figures, wonderful though they are, represent only part of the great work of the Kingdom during the past 45 years in the Solomons. The spirit of the Native Church during the dark days of war has revealed God's great grace in their hearts and their loyalty to Him.

The story of the growth and work of the mission is told in the words of the Rev. F. J. Goldie himself—
Dark Days

Two young men—Goldie and Rooney—one just ordained to the Christian ministry, and the other just received as a Probationer. Men of quite ordinary ability, with little or

no experience of the coloured people, and with very poor equipment for the rough work they had to do. What was it? Sheer impudence—a sublime audacity, or the "vision of Him Who is invisible" that enabled them to tackle the task before them?

The field was entirely new. No missionary had penetrated so far west in the Solomons. "Gross darkness covered the land." The name of Christ had never been heard. We had heard of the "noble savage," but savagery is never noble. The men of the Solomons were fierce fighters. They were called cannibals; but, as they themselves explained, they only ate human flesh on ceremonial occasions; yet the fact remains that they did partake of it. Their whole lives were overshadowed by childish superstition, and they were driven to horrible excesses by grotesque delusions about the spirit world. Slavery, witchcraft, sorcery, head-hunting, and all the brutal practices of a debased and cruel heathenism made up the daily existence of these people.

Human life was of little value. I have been in a village during a raid and seen fifty or sixty dead and dying around me, women lying disembowelled, little children hacked almost to pieces, and strong men cut down by other strong men transformed by fury into fiends.

We have known women hung up as witches, and the most awful cruelties practised upon the bodies of these unfortunate wretches. We have seen widows strangled so that their late lords might have their service in the spirit world, and such often refused to be rescued, such a grip had this custom on them. We have seen little babies rescued from cruel death as the torch was being applied to the funeral pyre of their dead mothers. Oh, you happy wives and mothers in the Christian world, think of this!

One of the finest races on God's earth was literally being wiped out—by dirt and disease and the devilish delusions of a debased heathenism. That they were clever was evident—houses, canoes, weapons, ornaments, all proved this, for nothing as beautiful was to be found in any other part of the uncivilized world—but crafty, cruel, they preyed on one another until some islands were almost entirely depopulated, and in turn (in spite of what some so-called anthropologists may say) they were preyed upon by ignorance, superstitious fear, filth and disease. The women, who were the principal burden-bearers, unwilling to add the burden of motherhood to their already too heavy load, became skilled in all the dark practices of prevention; and so, helpless, hopeless, in darkness and misery, the race was fast dying out.

The Light Comes

Then came the Christ—with His Gospel of light, love, peace, and liberty to the captives. It is the privilege of very

few to see what our eyes have seen in the Solomons—savage opposition subdued, cold indifference kindled into keen interest, hope taking the place of dreary despair, eager eyes turned towards the dawn of a new life. New desires were awakened, new aspirations, a new incentive to live, a new sense of values, a new purpose—part of the great purpose and plan of a loving God. This is not hyperbole, but plain statement of fact. “The people who sat in darkness have seen a great light.”

One of the first and most essential, as well as one of the most difficult, things for the Missionary Pioneer, is to prepare a written language for his people in order to give them God’s Word in their own tongue. The people of the Western Solomons had no written language, no means of communicating their thoughts by marks or written signs, and, needless to say, not a native throughout the district could read or write. Our Methodist missionaries have reduced the languages of New Georgia, Choiseul, Vella Lavella, and many parts of Bougainville to writing; and it is hardly an exaggeration to say that today there is scarcely a native in the Western British Solomons, except the very old and very young, who cannot read God’s Word in his own tongue. Today there are nearly four thousand bright, intelligent boys and girls being taught in our Methodist Day Schools and Colleges, by no less than 212 teachers, about 200 of whom are the sons of men who in my own time were fierce, naked savages. Right throughout the Protectorate every Native Clerkship in the Government services is held by the young men from our Methodist Schools—again, without exception, the sons of men whom I met first as untamed savages.

Healing and Health

The people were undoubtedly a “dying race” in 1902. Here again the difference Christ makes is very wonderful. His Gospel is a Gospel of health and happiness—at least, that is the Methodist interpretation of it. From the very first the Ministry of healing was given a prominent place in our work. We have cared for the bodies of men as well as for their souls. Into the dirty-disease-sodden villages our Missionaries’ wives, and our Nurses and Sisters, have gone to labour intelligently and earnestly; and one of the finest gifts of the New Zealand Methodist Church was our first Mission Doctor, E. G. Sayers, and, later, Dr. C. James. The ministrations of these servants of Christ, following His great example, have drawn these people back from gradual but inevitable extinction. When Dr. Sayers came through Tulagi on his way to our Mission District for the first time, one of the Government Medical Officers said, “What do you think you are going to do out west, Sayers? The natives

will not come to you for treatment. You will have to chase round after them." Dr. Sayers soon found that, backed by the influence of the Methodist Mission, and on the foundation of confidence already laid, the natives—men, women, and children—flocked to him for help. The Protectorate is divided, for purposes of Government, into five districts, and for the first time the Vital Statistics for the whole Protectorate was issued in 1933, and it was at least interesting to note that the district covered by the operations of the Methodist Mission was the only one which showed consistent progress during the whole period—confirming what I said above, that the people had received in the Gospel of Christ a new incentive to live, and so had taken a stronger grip of life.

Spiritual Forces

Behind the results already mentioned, spiritual forces have been at work. A Native Church of nearly 8,000 baptised believers has been brought into being—a Christian Church composed of the erstwhile savages of 30 years ago and their children. Born again into the Kingdom of God, they are living the new life, and singing the new song which God has put into their mouths. Instinct with the very breath of Almighty God, this glorious Gospel message has gone from island to island, dispelling the fierce blood-thirsty passions of savage men, overcoming the hatreds, barbarities, and feuds of warring tribes, correcting the grotesque delusions, and calming the superstitious fears of brutal savages, and bringing them in loving reverence to the feet of the all-conquering Christ. My eyes have witnessed all these things, and I testify to the power of that wonderful Gospel.

Some 200 of the sons of these one-time head-hunters are preaching this glorious Gospel every Lord's Day, and many thousands listen to their message. More than 100 of these young men, and also, in several instances, the men who were actually head-hunters, are Class Leaders. These one-time human wolves, with changed hearts and transformed lives, are shepherding the lambs of Christ's flock.

Personal Testimony

May I be pardoned for giving so much of my own personal experience? Within a few yards of the very spot where young Rooney and I landed 30 years ago to cut down the dense tropical jungle to begin our work, stands our Kokeqolo Church. It is my privilege to preach almost every Sunday to a devout congregation which crowds the building. Very often many cannot get into the church. I see in this strange gathering what probably no other preacher sees. A strange emotion floods my heart and mind as I stand before them. They are my people in a peculiar sense. On

my right sit all the college students—alert, eager, with notebooks in hand. On a seat down the side of the church sit some of the men who actually took part in the raids of years ago. On the left sit the women and girls—no longer the down-trodden slaves and burden-bearers, but happy wives and mothers, spotlessly clean, as are all the other members of the congregation, and taking as intelligent and reverent a part in the service as their fathers, husbands, and brothers. Their very attitude conveys the idea that they are fully aware of the brighter, happier, and better life made possible for them by the Gospel. The building rings with the beautiful old-time Methodist hymns and tunes, sung as few congregations on earth can sing them. The whole congregation joins in reading the psalm for the day, and eagerly follows the reading of the lesson. I listen to the college choir singing the beautiful music of Handel or Mozart, and look into eager, upturned faces, and see there the reflection of the peace and joy which fills and floods the hearts and minds of these people whom I knew as savages it seems but yesterday. I see things invisible to others perhaps, but my heart is filled with great joy as I consider the miracle before me.

In the beautiful native cathedral built by Mr Binet at Seqa, and built, let me say, on the very spot where in 1916 I saw nearly 50 people killed in a fight, I have listened to the great congregation of nearly 1200 redeemed people singing the songs of Zion; I have seen the sons and daughters of the chiefs and leaders of these one-time enemies joined in holy wedlock, and members of both tribes working together in peace and harmony for the good of all. In the same village is heard the happy laughter of children at play—nothing to make them afraid now that fighting has ceased and enemies been transformed into friends by the power of the Gospel of Christ.

A Unique Class Meeting

The sense of wonder is ever with me as we meet in our class or fellowship meeting at Roviana. I suppose that this class meeting is the most unique thing of its kind in world-wide Methodism. About 300 men and women meet me in this fellowship meeting at four o'clock on the Thursday afternoon—not merely the sons of head-hunters, but some of them the old head-hunters themselves. That afternoon is almost as sacred to them as the Sunday. Some of the men come 40 miles to be present. There are three other classes of younger people held on the station at the same time, but this is the senior class. I know not merely the name, but the spiritual history, of every member of it—know them as no other man can know them. All their defects of character, their struggle against inherited tendencies, all their

wonderful faith and courage in this new life. We have laboured, prayed, exhorted, instructed, rebuked, corrected, and lifted up these dark-skinned brothers of ours for whom Christ died. We have wept over them and with them, in their failures, we have rejoiced with them in their triumphs. We have seen their attention first arrested, their interest in Divine things awakened, the first early dawn of spiritual understanding, their ever-widening horizon, their acceptance of Christ as their Saviour, and the gradual unfolding and development of their Christian character. They are there from every island in the Western Solomons. The proud Roviana chief sits side by side with his erstwhile Ysabel slave, men from dark Bougainville, from Choiseul, from Vella Lavella and Simbo, the bitter enemies of long ago, now sit in peace and love together—"One in hope and doctrine, one in charity." All are anxious to tell what God has done for them, and what Christ means to them. As I listen, the thought comes to me—Who can assess the difference Christ makes? It is the difference between light and darkness, between heaven and hell, the difference between a living death, and life in the highest and best sense of the word.

The Remaining Work

We have seen great things done in the Solomons. There are still great things to do. There are still thousands who are in heathen darkness. There are constant appeals for teachers to which we reluctantly have to turn a deaf ear. But the work is going on and cannot stop. Sister Ethel, with her crowd of girls and babies in Choiseul; Sister Lina, with her scores of bright kindergarten youngsters; Mrs Leadley, with her tender, loving ministry of healing in the hospital; our brethren in Bougainville, Choiseul, Vella Lavella—are all giving of their best, and the Living Church is rising to a keener sense of its responsibilities. The Mother Church in the Dominion must, and will, stand by us until this great work is complete.

CHAPTER IV.

New Zealand Baptist Missionary Society

(1) ORIGIN OF N.Z. BAPTIST MISSIONARY SOCIETY

APPARENTLY from the earliest days Baptists in New Zealand had been in the habit of sending contributions to the "Baptist Missionary Society," the pioneer of all English missionary organisations, which was formed on October 2, 1792, under the influence of William Carey. Unfortunately, no figures are available, but at least some of the first Baptist Churches in New Zealand gave systematically to the "B.M.S." In addition to this, all the earliest ministers to serve in local churches were trained in England, and some of them had themselves been missionaries, who had come to New Zealand in search of renewed health. These men took every possible opportunity to speak about their former missionary work.

In 1881 the Baptist Union of New Zealand was formed, and the first steps were taken to obtain concerted action in the task of advancing the work and witness of the denomination. There was already in existence a denominational monthly magazine, "The Canterbury Baptist," which now became "The N.Z. Baptist." At about the same time missionary enterprise sprang into considerably greater prominence. A comparatively wealthy American Baptist (Mr W. P. Snow) had come to New Zealand in search of health, and lived for some time at Rotorua. He appealed repeatedly and strongly to Thomas Spurgeon, then minister of the Auckland Baptist Church ("Old Wellesley Street") to put the case for Baptist missionary work amongst the Maori people before his father, C. H. Spurgeon. The outcome of this was the formation of the "Baptist Maori Mission" at Ohinemutu in 1882, with the Rev. Alfred Fairbrother from Spurgeon's College, as the pioneer. Considerable support was given to this Mission, both by the Churches in New Zealand and by the widow of W. P. Snow. While full reports were given in "The N.Z. Baptist" about the Maori Mission, far greater space was given to Baptist Missionary enterprise in India, China, Japan, West Indies and Africa. In fact, more than half the "copy" in the "Baptists" of that period was connected with missionary work. By this time a comparatively

new arrival, the Rev. Alfred North, was Editor, and his missionary enthusiasm was contagious.

In the January, 1885, issue of the "Baptist" a significant letter and coloured map appeared. The Rev. Dr. Silas Mead, then the leading Baptist minister in Australia, sent out a strong appeal to the Baptists of the Australian and New Zealand Churches, to join with the newly formed South Australian Baptist Missionary Committee in order to undertake foreign missionary work in East Bengal. His scheme, had it been carried out in full, would have meant that the Baptists of the Australian Commonwealth and of New Zealand, would have assumed responsibility for evangelising the whole area of East Bengal. The suggestions were quite concrete, and showed the mind of a missionary statesman. He appealed for swift action. This letter, which must have been read and discussed in most Baptist circles in New Zealand, was swiftly followed by the arrival in New Zealand of Miss Ellen Arnold, a South Australian Baptist Missionary. She enjoyed an almost royal tour of the Churches, lecturing on the great needs of the Bengali people.

On October 15, 1885, the Baptist Union of New Zealand was holding its fourth Annual Assembly at the Hanover Street Church in Dunedin. Twenty Churches, with a total of 2,271 members, were represented by twelve ministers and sixteen other delegates. Of the twelve ministers, all had been trained in England, two had been missionaries, and others had been long noted for their missionary zeal. The Rev. Alfred North was the mover of the proposal "that the New Zealand Baptist Foreign Missionary Society be now formed to take up, at the outset, work in India," and the seconder was the Rev. Charles Carter, a former very distinguished missionary in Ceylon. Mr Carter, who had a profound grasp of Latin, Greek and Hebrew, had translated the whole Bible, direct from the original tongues, into Cingalese, the common language of Ceylon. His translation is still the commonly used edition of the Bible in that land.

The motion to form the Society, now commonly known as the "N.Z.B.M.S." or "New Zealand Baptist Missionary Society," was carried with great enthusiasm, and immediate steps were taken to implement the scheme. Since that date interest has not flagged in the Indian Mission, though the Maori Mission quietly faded from the scene.

(2) DESCRIPTION OF MISSION FIELD

In general principle, the N.Z.B.M.S. accepted their share in the scheme which had been outlined by Silas Mead. However, practical difficulties stood in the way of the complete implementing of the Australasian unity in the work in East

Bengal. But it was not long before the New Zealand Baptists had undertaken work in the Brahmanbaria district of Tipperah, East Bengal. A site was bought, and a mission house erected, at the town of Brahmanbaria in 1891. Five years later similar action took place at Chandpur. Between the districts of Brahmanbaria and Chandpur lies the Camilla district (part of the Australian B.M.S. field), and to the east of these is the Tripura Native State, which was closed to missionaries until 1938. In that year permission was granted to purchase land in Agartala, the capital, and to conduct missionary work from that centre. During the years 1941-43 the New Zealand Baptist Mission took over from the North East India General Mission, a northern area (which had been infiltrated by Lushais from the Assam border), so that today, with the exception of a small R.C. Mission in the State, the N.Z.B.M.S. is conducting the only missionary work in this area.

Brahmanbaria District is a plain in East Bengal, with an area of roughly 40 miles by 20 miles. It has a population of over a million, with a density of population of 1,426 per square mile (New Zealand's is approximately 15). Moslems form 62%, Hindus 37% of the population. The Moslem majority makes the work in this area particularly difficult, though in more recent years the people have gladly listened to the preaching of the Gospel. The centre of the district is the town of Brahmanbaria (population 35,887) which is 120 miles by air line from Calcutta, and 225 miles by the Assam-Bengal railway and river boat. The whole district is netted by canals and navigable rivers. Consequently a great deal of the evangelistic work is done by missionaries who use the Mission's houseboat. The district is a mass of villages, commonly within a few hundred yards of one another. Educational facilities are quite inadequate to the needs of the people. Although the East Bengal Government supports 23 High Schools, six Middle English Schools (to Standard 6), and 648 Primary Schools (to Standards 2 or 4) the population (due chiefly to poverty) is mostly illiterate. Medical facilities include 11 auxiliary hospitals and 11 dispensaries. The climate is generally enervating and depressing. Europeans have the greatest difficulty living on the plains during the hot season (March to October), and normally leave the area during the hottest and muggiest six weeks. During this hot season, the average day temperature is 93 degrees and night 80 degrees. The cool season averages 80 degrees during the day and 45 degrees at night. The rainy season extends from June to September. The annual rainfall averages 120 inches.

The Chandpur District is also a plain of about 35 miles by 25 miles, with a population of nearly 1,100,000, or 1,704 per square mile. The town of Chandpur (40,000

population) is on the banks of the Megua River, which in the rainy season, is several miles wide. This district is even more fully supplied with waterways than is the Brahmanbaria district. In fact, in all general respects the two districts resemble one another closely. While Chandpur District produces much rice, it is the world centre of the jute industry. Chandpur contains, in addition to the usual educational facilities, a branch of Camilla College, which is post-high school. For many years the N.Z.B.M.S. conducted a hospital at Chandpur, but this is now under the charge of a Bengali Christian, Dr. N. Ghosh, who is also pastor of the Church at Chandpur.

Tripura State differs quite extensively from the other two districts. The population of this area (120 miles by 75 miles) is slightly over 500,000, with a density of population of 93 per square mile. It lies to the east of the two East Bengal districts, and the capital, Agartala (population under 18,000) is 16 miles south-east of Brahmanbaria and 70 miles from Chandpur.

The State is divided by a series of four ranges, running north and south, the highest being the Jampui Range (3,083 feet). Most of the eastern half of the State is exceedingly hilly, and practically all of it is jungle clad. Conditions are primitive. There is only one motoring road in the State. The normal means of travel is on foot, though elephants are used to a certain extent. Wild animals such as elephants, tigers, panthers and bears abound in the jungle. The population is made up of 67 per cent. Hindu, 24 per cent. Moslem and some Buddhists. The Hindus, however, are really animists. The majority of the people are "Hill Tribesmen," who bear a close racial affinity to the Maori and their manner of life, and religion, bears a close resemblance to that of the Maori when the Pakeha came to New Zealand. The Native State has a very ancient history, and was once much more important politically than it is today.

In the recent division of India the Districts of Brahmanbaria and Chandpur have become part of Pakistan, while Tripura State is part of the Indian Union, though surrounded by Moslem lands.

(3) EXTENT AND MANNER OF SUPPORT

When the N.Z.B.M.S. had been formed on October 15, 1885, steps were taken to raise essential funds to forward the project. This was hastened forward by the announcement, while that Conference was still in progress, that the first missionary-designate had been accepted. Unfortunately this accepted candidate (Miss Fulton) was not able to proceed to India. The honour of being the first to go to India under the auspices of the N.Z.B.M.S. belongs to Miss

MacGeorge, a member of the Hanover Street Church, Dunedin. She reached India in 1886, but her health was so undermined by the climatic conditions that she died in 1891.

At the outset an appeal was made to the Sunday Schools to collect for the Indian Mission. Shortly afterwards the use of "Missionary Collecting Boxes" was stressed. Direct donations were also sought. During the first year £384 was contributed. This sum was hailed with delight, part of the reason for thanksgiving being that New Zealand was at that time in the grip of a severe economic depression. The following year £503 was contributed. By this time an "Annual Missionary Sunday" had been established. In 1892, when the centennial of the B.M.S. was being celebrated, and the N.Z.B.M.S. was seven years old, the ordinary offerings reached the total of £1,165, and a further anonymous gift of £500 had been contributed towards the building of the Mission House at Brahmanbaria.

Down the years the missionary offerings, from the various sources, have shown an almost unbroken increase from year to year. The only exceptions to that general increase have occurred in times of serious financial stringency. Always there has been the desire to increase the work in every fruitful direction. Behind much of the giving lies an intense devotion to the service of Jesus Christ. In the year ending August 31, 1946, the revenue account showed a balance of £12,828/4/11, and the "Budget" for the succeeding year allowed for a further increase of nearly £1,000. Such an income represents nearly £1/10/- per annum from each Baptist Church member in New Zealand. This is a significant increase upon what was described as "wonderful giving at the end of the first twenty years of the Society's history when the giving was 10/- for each Church member.

The second missionary who went out to serve in India was Miss A. J. P. Newcombe who was obliged to return to New Zealand after only two years on the field. She later married the first secretary of the Society, the Rev. H. H. Driver. This lady was chiefly responsible for forming the Baptist Women's Missionary Union. From the outset the B.W.M.U., dedicated to prayer for the work of the N.Z.B.M.S., and to financial support of the Society, has done notable work.

The most outstanding single source of income is the annual "Self-Denial Offering." In 1913 it was decided to hold an annual "Week of Prayer, Thanksgiving and Self-Denial." A major part of the offering given at that time is dedicated to the Indian Mission work. The "Week of Prayer" has become an outstanding part of the New Zealand Baptist Calendar. It normally occupies the first week in May. From small beginnings this annual "Self Denial Offering" has so increased that in May, 1947, the sum of

£8,400 was contributed, of which two-thirds will be for the Indian Mission.

As some unusual need may arise, a special appeal may be made. Two such appeals have been made in November, 1946, and May, 1947, respectively. In the former case, urgent needs on the field called for some extra giving, and in a single day at the Annual Assembly (Missionary Day) an offering of £1,000 was given. In the later case, only a fortnight after the annual Self-Denial Offering, a special "Famine Relief Offering" was taken in order to help the people in one part of Tripura State who faced the total failure of their crops. A sum exceeding £4,000 was contributed.

When such financial giving for the support of the N.Z.B.M.S. is considered, together with the fact that the Baptist Church members in New Zealand are only approximately 9,000, it is realized that the Baptists have a great enthusiasm for missionary work. Yet the whole tale is not so simply told; for a large number of Baptist Church members have gone overseas in the service of other Missionary Societies, chiefly the "Undenominational Faith Missions," but in a few cases to missions conducted by other denominations. According to the latest available lists (which are incomplete) there are at present 108 New Zealand Baptists serving other societies as missionaries. These certainly represent a considerable amount of financial support given by Baptists to these other Societies. It is known that more than 250 New Zealand Baptists have gone overseas to serve under other Missions, but exact figures are difficult to obtain.

It is of some significance that the organization of the N.Z.B.M.S. depends greatly upon voluntary efforts. The administrative costs are less than a tenth of the total income.

Since the business of the Society has been extensive, the office of secretary of the Baptist Union and secretary of the New Zealand Baptist Missionary Society has been combined in a single person. The present secretary is the Rev. P. F. Lanyon, himself a former Australian Baptist missionary, whose intimate knowledge of the New Zealand field has been of great value in the present time of expansion of the work.

(4) HISTORY OF THE WORK

As soon as it was definite that the newly-formed "N.Z.B.M.S." proposed to commence work in India, plans were advanced for the Rev. George Kerry, the "B.M.S." agent in Calcutta, to visit New Zealand and to hold conferences with the leaders in this country. He held similar conferences in Australia. Upon his wise guidance much of the

sound foundations depended. When he was returning to Calcutta the first member of the N.Z.B.M.S. Indian staff, Miss R. MacGeorge, went with him. They reached Calcutta in December, 1886.

Miss R. MacGeorge commenced her task at the end of 1886, working in conjunction with ladies from the South Australian B.M.S. until she had mastered the language. But inadequate precautions were taken about health in that treacherous climate, and she died within four and a half years. Miss MacGeorge had been in India only a year when she was joined by Miss A. J. P. Newcombe whose health gave out within two years. She returned to New Zealand, subsequently married the Rev. H. H. Driver, first secretary of the Society, and remained a great helper in the missionary cause until near the end of her long life. At the time Miss Newcombe was forced to retire, Miss H. H. Pillow arrived on the field. Despite the warning of the already declining health of Miss MacGeorge, and of the forced retirement of Miss Newcombe, Miss Pillow proceeded to live "Indian fashion." She did valuable work in this manner, but her health could not stand such a strain, and she died on the field in the middle of 1895. The year after Miss Pillow arrived in India four other people joined the staff. Three of these were people who came to the N.Z.B.M.S. from the English B.M.S., and the fourth was another New Zealander, Miss A. Bacon. To Miss Bacon (a trained nurse) belongs the honour of commencing medical work at Brahmanbaria. She served the N.Z.B.M.S. until 1899, when she married the Rev. Walter Barry and transferred to the adjacent Australian B.M.S. station at Camilla, where she and her husband served for many years. She was the first New Zealander who was able to withstand the rigours of the climate. At this particular juncture a number of English B.M.S. missionaries served on the field—five men and two women. None of them remained for more than four years on the field, but they did valuable pioneering work. Two of them, in particular (the Rev. F. W. Savidge and J. H. Lorraine) later did outstanding service as pioneer missionaries amongst the Manipuris and Lushais (hill tribes to the east of East Bengal.) About the time these English B.M.S. missionaries left the New Zealand field in 1894 a further New Zealand recruit in the person of Miss L. Peters reached India. She was able to remain for ten years.

In 1895 the first male missionary to go to the field from New Zealand arrived in India. He was the Rev. George Hughes, who had formerly been a B.M.S. missionary and who had served as a minister in New Zealand for some years. To him fell the honour of commencing the work at Chandpur. He left the N.Z.B.M.S. in 1899 to rejoin the B.M.S. With Mr Hughes there went out to India Miss E.

Beckingsale to whom there remains the honour of serving the Society for a longer period than any other missionary. Her work was largely medical, and chiefly at Brahmanbaria.

In 1896 there were four new recruits to the field, all of whom have done notable service in India, but three of whom left the N.Z.B.M.S. in 1899 to serve the Australian B.M.S. Those who left the Society were the Revs. Walter Barry and John Ings and Miss L. Ings. The Rev. John Takle remained on the field. He became a world renowned authority on Islamics, and was the moving spirit in the establishment of "The Missionaries to Moslems League," out of which came the famous "Henry Martyn School of Islamics." John Takle's pen was a mighty instrument.

In the same year in which this group of missionaries went out, the Rev. Alfred North, the man who was the leader in the formation of the N.Z.B.M.S. went to Calcutta to be the minister of the Circular Road (Baptist) Church. He remained there for some years before returning to New Zealand. By this time missionary recruits were coming forward as quickly as the Society could undertake to support them. The work was expanding rapidly, though converts were no easier to win. In 1898 the first medical man to go out under the auspices of the Society, landed in India. He was Charles North, B.A., B.Sc., M.M., Ch.B., M.R.C.S., L.R.C.P., etc., son of the Rev. Alfred North and brother of the Rev. Principal J. J. North, D.D. (who has been, for many years, editor of the "N.Z. Baptist"). Dr. Charles North founded the Society's hospital at Chandpur.

At present Dr. Ivory is the only qualified medical practitioner in a Native State with a population of over half a million. The medical needs of that area are obvious. There is a "cottage hospital" at Agartala, the capital of the State, and the village "pastor-teachers" are given as careful training in "first aid" and dispensing work as is possible. In Tripura the medical work is even more clearly "missionary activity" than was the case in East Bengal. The Hill-tribesmen being animists, are extremely superstitious where sickness is concerned. The urgent need is for a male medical missionary, who can face the rigours of travelling in this mountainous, unroaded, jungle-covered, wild-beast infested land.

In other ways the medical work on the field has been advanced by a series of trained nurses who have rendered wonderful service. Some have not been able to remain in India for long. The greatest need for nurses now lies in the Tripura State. The hospital at Chandpur is staffed by Indian nurses (mostly Christians).

The evangelistic work in connection with the three main stations is normally under the superintendence of a male member of the staff. For many years the Rev. John Takle

was in charge of this type of work. For a few years (1911-1918) the Rev. W. F. White was engaged in this work, and in 1919 the Rev. E. N. Goring joined the staff. He and Mrs Goring did outstanding work during a severe famine and cholera epidemic in 1922. The Rev. M. J. Eade has concentrated upon the Tripura State work ever since that field was opened in 1938, and has there seen a spiritual harvest such as has never occurred "on the plains."

In the women's work, particularly notable service has been rendered by Miss Beckingsale, who lived in East Bengal for 40 years. In 1947 Miss A. L. Cowles, a trained teacher and nurse, retired after serving in a wonderful way for 36 years. The present senior member of the staff is Miss M. A. Bradfield, who went to India first in 1918. She is a trained teacher.

In the history of the Mission there have been sixty persons (including the latest recruit, Miss Drew) who have served on the field. At the end of 1947 there are 18 who are on the staff of the mission (four ministers, one lady doctor, and thirteen other ladies).

(5) TYPE OF PEOPLE EVANGELIZED, AND METHODS USED

The work in the older section of the field (Brahmanbaria and Chandpur districts) has never been easy. But the time of definite antagonism seems to have passed, though the status of Christian mission work in the Dominion of Pakistan is still uncertain. However, the humanitarian work of the N.Z.B.M.S. in this area has built up a great wealth of goodwill. The Society set a very high standard for medical services, and by that means broke down many barriers. Orphanages and rescue homes for unwanted children (girls in most cases) and for widows (often themselves only children) have always been significant parts of the work. The condition of women and of children can be very desperate in Moslem or Hindu areas. The situation is vastly complicated by the economic condition of the people. The area is predominantly agricultural, with rice and jute as the main crops. It is rarely that a family holding exceeds an acre. And the money-lenders have a strangle-hold upon the people. Crop failures inevitably mean famine.

Amongst these mostly illiterate but proud people, who are always under the cloud of poverty, the Society's missionaries work.

Both Moslems and Hindus strenuously oppose any of their people who show signs of turning to Christianity, and often they will do actual bodily harm to those who

contemplate baptism. Nevertheless, in this regard, the situation is gradually improving, though there are not lacking those who strenuously oppose any who contemplate a change in religion. The Churches at Chandpur and Brahmanbaria have never been large, but their Christian life and witness is of a particularly fine type. The control of the Churches in these two districts and in Tripura State, is entirely indigenous. The pastors and officers are Indians. The work is so organized that if circumstances forced the withdrawal of the Society's missionaries, the Indian Christian could continue the work of evangelizing their area. There exists a strong "Baptist Union of East Bengal," which incorporates all of the extensive Baptist work in that part of India. Ever since the early days of activity in India it has been the determined policy of the Society to use Indian workers as extensively as possible. Many such workers have rendered service which has been invaluable. Some have possessed gifts of an altogether outstanding quality. More than once, when the missionaries themselves have been absent (e.g., on furlough) Indian Christians have assumed full responsibility in their places.

At June, 1946 (latest figures) at Brahmanbaria, with an Indian Christian community of 164, there are 14 Indian paid workers, and four New Zealand workers. At Chandpur, the Christian community is 123, with eight Indian workers and five New Zealanders.

In Tripura State, with a mission history which goes back only as far as 1938, the progress of the Church has been wonderful. A great deal of work in education, medical services and social and economic services has been done, with good results. Starting from zero, the Christian community at the end of 1945 was 3,669. There were 58 Churches. There had been 187 baptisms in that year. The Churches in this area are constituted into a "Union," and they are taking a definite share in the task of supporting their own missionaries. There are five New Zealanders and 56 Indian workers. These latter include 12 pastors, five evangelists and 35 teacher-evangelists.

Since the above figures were supplied (June, 1946) something of a "mass movement" has occurred in the Tripura State area. One of the greatest problems being faced by the Indian and New Zealand workers is to assure that those who are "pressing into the Kingdom" receive adequate instruction. This eager response to the Gospel is in marked contrast to the painfully slow, and often bitterly disappointing work in the older portion of the field.

CHAPTER V.

London Missionary Society

(1) BEGINNINGS

THE late eighteenth century was a time when "men's hearts were failing them for fear, and for looking upon things coming on the earth." The American War of Independence had ended with disastrous results for England. The Industrial Revolution was shaking the foundations of society. The adventurous travels of James Cook had lifted men's eyes to the ends of the earth. The influence of the French Revolution was not confined, and the struggle with Napoleon was threatening across the Channel. In this hour of political and social upheaval the Church, roused by the clarion call of the Evangelical Revival, awoke to a new day of opportunity and privilege. In this hour, in the year 1795, at a little meeting of eight ministers in Baker's Coffee House, Cornhill, in the City of London, the plan that was later to take shape as the London Missionary Society was conceived. A year later there was laid down "the fundamental principle" of the L.M.S. from which the Directors have never diverged. It is "that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order or Government . . . but the glorious Gospel of the blessed God to the heathen." Despite the catholicity of this principle and of the men from whom it received its birth, the L.M.S. has through all the long years of its story relied upon the Churches of the Congregational Order for its main support in men and money.

(2) PACIFIC PILGRIMAGE

On August 10th, 1796, a small sailing ship "The Duff" moved down the London River bound for Tahiti—the first field of the Society's activity. Then began a long and tragic tale of sickness, desertion, persecution and slaughter. In 1806 the few remaining missionaries of this first effort wrote to the Directors, "No success has attended our labours so as to terminate in the conversion of any." However, after 25 years the night passed, and "Order and peace and concord arose steadily out of the chaos, and Christianity and civiliza-

tion advanced hand in hand." Then came the man who told the Directors—"For my own part I cannot content myself within the limits of a single reef"—John Williams. Eimeo, Huahine, Raiatea, Ruruto, Aitutaki, Rarotonga! So he sailed the Pacific, preaching, teaching, and rallying the support of natives who were ready to take the good news to the island groups, until at last the waters on the shore of Erromanga were "red with the blood of the noblest man that has ever gone to these far-off isles of the South Seas!" But the work that Williams had begun, went on backed by the consecration and sacrifice of the gallant native teachers, many of whom were trained at the Samoa Theological College of Malua, and the Training Institution at Rarotonga. The Sandwich, Loyalty and New Caledonia Groups heard the Word of Life. A canoe with nine Christian natives aboard was driven 1500 miles off its course, and was wrecked on the Ellice Islands. The survivors repaid the kindness of the Ellice peoples by teaching them of Him "Who went about doing good." Thence the Gospel spread to the Gilberts. In the early days Williams cried "If only I had a ship," and the need of such a vessel in this vast island parish was quickly seen. One of the great achievements of the L.M.S. is the purchase and maintenance over more than a century, of five ships, by the contributions of the children of New Zealand, Australia and Great Britain. "John Williams V" is now nearing the end of her term of service, and a "John Williams VI" will soon have to take her place. Some of the Pacific work begun by the L.M.S. has been taken over by other Societies, and we have influence now only in Samoa, Niue, the Cooks, Union, Phoenix, Ellice and Gilbert Islands, with Ocean Island and Nauru.

Looking at the present Pacific situation briefly: The Samoan Churches are self-supporting and self-governing. The number of white missionaries has decreased from 14 in 1901 to 10 in 1927, and now stands at six. Samoa contributes annually to the L.M.S. £2,000, but in 1944 because of war time prosperity an additional £3,705 was sent for use in India famine relief. The Samoa Church faces problems in the post-war world: the advance of secularism in the islands; the rising tide of Polynesian nationalism; a superfluity of pastors and teachers; and the coming of government education with its threat to the Christian schools. Problems in other parts of the island world are not dissimilar.

(3) WILD NEW GUINEA

Papua is the youngest of the L.M.S. fields. Work began there by native teachers from distant island groups under Macfarlane and Murray in 1871. Natives tried to frighten them away by describing the horrors of Murray Island to

the Polynesian teachers, "There are alligators there, and snakes and crocodiles." Said Tepeso, "Are there men there?" "Oh, yes, there are men, but they are such dreadful savages that it is no use you thinking of living among them." "That will do," replied the teacher, "wherever there are men, missionaries are bound to go." In the first 20 years of the L.M.S. in Papua, 120 South Seas' Apostles gave their lives for Christ's sake, dying of fever, poisoned, or murdered. Lawes College at Fife Bay, the institution for the training of the native ministry, commemorates the service to Papua of W. G. Lawes, pioneer missionary, explorer, translator; and amidst the awful swamps of the great Delta, Chalmers Technical Centre bears on in the shaping of launches and boats, and in the building of houses for the Mission the labours of James Chalmers (Tamate) "the missionary statesman, wise masterbuilder, linguist, trainer of men, tireless teacher, evangelist and lover of God and man." Educational, medical and technical work must of necessity play a great part in the Christian development of this land of ignorance, disease and superstition, and now as throughout the Mission's history, it is being done in close co-operation with the Government. The L.M.S. has two educationists, five nurses, an artisan missionary as well as eleven missionaries and their wives, stretched along 800 miles of coastline. The services of a missionary doctor are urgently needed for the Delta district.

(4) IN DARKEST AFRICA

"Africa is a continent of villages, and if you would find the real African you must seek him, not in the Europeanized cities, but out in the tawny-coloured veldt or in the limitless forests of the interior."

The vanguard of the L.M.S. arrived in Capetown under Dr. John Vanderkemp in 1798, when the great work, later continued by Dr. Philip, of championing the natives against the oppression of the colonists began. Theological institutions were established all over the Colony, and after 30 years the seed of the Gospel had taken firm root, and the L.M.S. moved on into the interior. Robert Moffat among the Bechuana at Kuruman; David Livingstone to the black, beating heart of the continent; and a long list of lesser known personalities. Sixteen years after Livingstone had been found dead upon his knees in Old Chitambo, the L.M.S. was firmly established on Lake Tanganyika, but the price had been tremendous. Of 36 men, 11 had died, 14 had retreated, broken in health. Five expeditions costing £40,000 were sent out "leaving behind them a trail of hastily dug graves." Meantime the rearguard consolidated the labours of the van by the establishment of churches, schools

and training institutions, to the labours of which many great sons of Africa, notably Chiefs Khama and Tshkedi, gave outstanding service. Perhaps the greatest achievement of the L.M.S. in Africa lies in the educational field. C. T. Loran has said that "the history of native education in South Africa is the history of South African Missions." The stations at Tiger Kloof and Hope Fountain in South Africa, and at Mbereshi in Central Africa have become centres of education where the natives are trained in mind and body to take their places as ministers in the Church, as teachers in the bush schools, or as artisans, medical orderlies, or housewives in native society. European civilization is pressing deeply into the heart of Africa, bringing with it numerous problems: the widespread contact of black and white; land, labour, and taxation problems; the colour bar; and perhaps most far-reaching of all, the breakdown of tribalism, upon which Africa's social structure rests. At the present time our staff in Central and South Africa consists of 41 missionaries, to which we must add a magnificent team of wives, who bear so heavy a part of the burden of the work.

(5) THE ISLE OF MYSTERY

In May, 1942, Madagascar became headline news; the British Army had landed at Diego Suarez. In 1947 prominent but brief attention was given in the dailies to a Malagasy nationalist revolt. For the L.M.S. family "the Little Continent" has been in the headlines for many years, for its missionaries were the first to claim the Malagasy for Christ.

Two Welshmen, David Jones and Thomas Bevan, with their families, landed at Tamatave in 1818. In a few weeks five of the party had died of fever, but Jones declared, "I am determined to continue. Madagascar is a noble field of service." A Christian school was established at Tananarive under the patronage of the King and Jones was joined by Griffiths, Johns, Freeman, Cameron and others. For ten years, by preaching, printing and teaching the work went apace. When Queen Ranavaloma succeeded to the throne, she claimed to be "the Defender of the customs of my ancestors," and tried to stamp out Christianity. Teaching, public worship, and the sale of scriptures came under the ban. All missionaries save those who were teaching useful crafts were driven from the land. For 26 years the terror continued, but the Malagasy Christians, burying their Bibles in the ground, held to their faith. In 1862 the missionaries returned, and Christianity became a popular religion and then was in greater danger from its friends than ever it had been from its foes. But gradually the Spirit of Christ made a deeper impress upon the lives of the people, and the Malagasy Church went ahead. In 1896 came a new terror, when the

French took possession of the island. Mission property was confiscated; 700 churches were destroyed; schools were closed; anti-Christian literature was circulated, and heathen customs were encouraged. Missions persevered until better relationships were established with the Government. In 1913 a conference of all Protestant Mission workers was held, resulting in the establishment of spheres of influence. The L.M.S. surrendered to other societies 1290 schools and 500 out of 700 churches. Today we have four main areas of work —Imerina, the Central Province; Betsileo—250 miles south of the capital; among the Sihanaka in the north and the Marafotsy tribes in the far north. In this last area Kendall Gale toiled from 1918-1935 to build Christian fellowships among the forest peoples. In 1934, a Malagasy woman, a Bachelor of Philosophy, said in a public speech, "What is it that has changed our nation? The Christian religion. . . . It has rooted up old superstitions, put an end to many bad customs, and raised our country. The missionaries not only taught us their religion, but educated us . . . they gave their strength, their youth, even their lives, that the Gospel might make headway in our land." The war and its aftermath have again accentuated the problems raised in the Great Island, but today we have 19 missionaries (to which wives must be added) serving the Malagasy Church regardless of the cost.

(6) "SOMEWHERE EAST OF SUEZ"

For long centuries prior to the rising of the modern missionary movement, the Gospel had been in India; legend has it that St. Thomas himself was the first missionary to its teeming millions. The arrival of William Carey on the Hoogli in 1793, however, heralded a new day for India. In 1798 the Directors of the L.M.S. sent Nathaniel Forsyth to Calcutta. Reinforcements did not come until 1804, when Vas, Palm, Ehrhardt, Cran, Granges and Tobias Ringletabe spread themselves over the land and established work in Ceylon. By 1821 Calcutta had become a centre for aggressive evangelism. There were 21 stations and 13 schools, five of which were for girls—the first effort to uplift the downtrodden, custom-ridden women of India. It is impossible here to give even an outline of the story of the L.M.S. in India, but through persecution and prejudice at the hands of Government officials, commercial interests, and the peoples themselves, the work has gone forward. The mass movements have swept thousands a week under the influence of Christ; the Church of South India is leading the world along the road to reunion; but the call of India is still urgent, desperately urgent, perhaps even more so in the light of imminent political developments. Out of a population of

300 millions, the Indian Christian community numbers only eight millions, the vast majority of whom are from the "scheduled" or outcaste classes. Hardly any of the native leaders have accepted Christianity. Education, the foundation stone of the life in Christ is, despite all the efforts of Governments and Missions, hopelessly inadequate in India. After nearly 150 years of mission schools, it could be reported in 1936 "one third of the world's illiterates are in India and at the present rate of progress it would require a thousand years to make India as literate as Japan." The L.M.S. with six hospitals, eight fully qualified European doctors and nine European nurses; with 43 district and educational missionaries (not including wives), strives to continue its contribution to the developing Christian life of this great land. In all sections of the work the outstanding need is for the training of men and women in Christian leadership. God give India Christian leaders.

(7) (1) "OUTER CHINA 'CROST THE BAY'

"The Celestial Empire," more than 4000 years old, with a population of 400 million souls scorned the "foreign devils" who represented Western barbarism. "Cultured scholars in China were propounding ancient philosophies when our rude forefathers were painted savages. . . . They invented printing 500 years before Johan Geisfleish or William Caxton were born; gunpowder, the compass, medicine, poetry, architecture—all were apparently commonplace before the Westerners had dreamed of them." "What then," in the words of Robert Morrison, "do the Chinese require from Europe? Not the arts of reading and printing; not merely general education; not what is so harped on by some philanthropists—civilization; they require only that which St. Paul deemed supremely excellent, and which it is the sole object of the (London) Missionary Society to communicate—they require the knowledge of Christ." As a forerunner of the L.M.S. China bands, Morrison arrived in 1807. During the 27 years of his toil in face of privation, loneliness and persecution he "accomplished almost single-handed, three great tasks—the Chinese Dictionary, the establishment of the Anglo-Chinese College at Malacca, and the translation of the Holy Scriptures into the book language of China." In that long period he baptized only 10 converts, but he opened the gates of China to the first of the legions of the Lord. In 1838 the L.M.S. sent the first medical missionary to China, and began the performance of "his ministry of healing and preaching, a dual service which has fallen like a mantle on so many of our medical missionaries since his time." With the ceding to Britain of Hong Kong

and the Treaty Ports inland travel and inland residence was granted to missionaries, and Dr. Griffith John pushed his way up the Yang-tse till he came to what he called "the finest missionary centre in the world"—the meeting place of three huge cities—Hankow, Han-yang, and Wuchang. To Hankow in 1875 came Dr. Mackenzie, breaking down the opposition to Western medicine and surgery, and pushing on to Tientsin and the north. The first blows for Christ in Mongolia were struck by the L.M.S. in the person of Stally-brass, Lemon and Youlle, but the work was banned by the Orthodox Church in 1840. "All that was left to show for the toil of this lost legion were a few graves in the wilderness and a few copies of the New Testament in Mongol tents." The work was taken up again by James Gilmour in 1870, and great was his service before he died of fever after 20 years of exposure and suffering. One of the most far-reaching developments of the L.M.S. in China in recent years, was the establishment by Sydney Clark of itinerant preaching bands of Chinese Christians. Rebellions, revolutions, wars and famines have time and again swept the land, hampering the work of the missionaries and the indigenous Church. (The Tui Ping Rebellion, 1851-64; The Massacre of Tientsin, 1870; The Great Famine, 1878; War with Japan, 1894; The Boxer Rising, 1900; The Revolution of 1911; The Invasion of Communism; and the Sino-Japanese War, 1937-45). However, in little over a century Christianity has made great strides in the Celestial Empire, and today we behold the Church of Christ in China, a united indigenous Church which includes more than one third of all the Protestant Church members in China. Unlike India, the Christian community in China includes people who rank among the nation's most able and influential leaders. During the recent conflict, when millions of the population trekked to the "free" West, new areas were opened to the Good News of God in Christ. Although the Christian Church in China is quickly learning to stand upon its own feet, the service of missionaries will be required for many years to come. In 1943, Generalissimo Chiang Kai-Shek issued the following challenge to Missions:—

"Don't feel you are guests: you are comrades working with us to save our people and build up a new nation."

The L.M.S. would gladly avail itself of this invitation, but so costly is work today in China, and so strained are our financial resources, that we have been able to return only 78 missionaries (including wives) when we had 141 prior to the war.

(8) NEW ZEALAND

"Mr Marsden fitted out an expedition to civilise the cannibal tribes of New Zealand in 1814, and was the first man to teach the natives of the Northern Island religion, agriculture, and the arts, and preached his first sermon in New Zealand on Christmas Day 1815 from the words, 'Behold I bring you good tidings'."

New Zealand's interest in the L.M.S. may be said to have begun early in the 1850's. From time to time during the early years of the century, some of the Society's missionaries, in particular the Rev. Samuel Marsden, called at New Zealand and brought out reports of the work being carried on there by the Church Missionary Society and the Wesleyan Missionary Society. Not until after the interest of Great Britain in New Zealand was established in 1840 was there colonisation on any considerable scale. The first Congregational Church in Auckland was indebted for its minister to the L.M.S. in the Rev. Alexander Macdonald, formerly of Samoa. When James Chalmers (Tamate) was transferred by the Directors from Rarotonga to Papua, he travelled via New Zealand with important following results. At Dunedin a resolution was passed to form there an L.M.S. Auxiliary; in the Oamaru, Timaru and Christchurch districts individuals and Churches, Presbyterians as well as Congregationalists undertook to support native teachers in Papua. Today the L.M.S. has Auxiliaries in Auckland, Wellington, Canterbury and Otago, each having a strong and generous interest in the Society's work. Since 1898, sixteen missionaries of the L.M.S. have gone to the field from New Zealand, of whom three are in service at the present time:—

The Rev. Leslie Allen (Auckland) at Urika, Papua.

The Rev. Kate Hutley, L.Th. (Bay of Islands), at Ting-chow, China.

Miss Freda Wilson, B.A. (Dunedin), Salem, S. India.

The contributions from within New Zealand to the work of the L.M.S. over the past ten years have amounted to an average of £1600 p.a., or approximately 12/6 p.a. per member of Congregational Churches. The total sum is small, but the proportionate giving bespeaks a very real concern for this work of God overseas. The call, however, for greater support in men, women and money, continues loud and clear.

CHAPTER VI.

Associated Churches of Christ Mission Work

SOUTHERN RHODESIA

THE missionary work of the New Zealand Churches of Christ had its foundation in Southern Rhodesia, South Africa in 1906, when Mr F. L. Hadfield was sent out to consolidate and extend a work commenced a few years before by a New Zealander, Mr John Sheriff, a devoted servant of God and an advocate of New Testament Christianity. This latter erected a chapel and began a small work in Bulawayo, the capital, in order to present the message of Christ to the natives, already known to him. With support from Churches in England, Australia and New Zealand this work soon grew to such an extent that it required more time than was at his disposal. Consequently the need for full-time missionary work was made known to the Churches of Christ in New Zealand and they wholeheartedly undertook the responsibility of supporting this flourishing Christian enterprise.

Under the capable guidance of the Hadfields the evangelical and educational factors of the mission began to take more definite shape and gradual progress was reported. Within three years two further preaching places were established with a total membership of over 300, the day school roll stood at more than 60, an Agricultural Station had been commenced and there were now eleven on the mission staff including both white and native. By 1912 further helpers from England and New Zealand had arrived and the need for extending the work beyond Bulawayo was felt. But as the missionaries went further afield they met increasing problems and difficulties and not a few places are marked by the tombstones of God's servants who were overcome by malaria and fever. Superstition, the low moral standards of the natives, drought and disease are but a few of the factors that made progress slow. During the war period and influenza epidemic, which brought death to thousands of natives, only the patient hard work of these men of God brought success. At the close of 1919, we find, that

there were six out-stations besides Bulawayo, further helpers had arrived, mission property had been procured and the building of mission houses had commenced.

Over the next few years progress was all the time more rapid, and the work was becoming increasingly helpful and gradually stronger. Extensive building programmes were carried out, particularly at Dadaya in the Lundi Reserve where the work was being consolidated. Volunteer workers were making a fine contribution to all phases and an extended preaching itinerary was undertaken with the result that in 1927 a Conference of Missionaries held in Johannesburg estimated that there were "roughly 1,400 native Christians attached to the mission of the Churches of Christ in Southern Rhodesia." Provision was made to meet the medical needs of the mission district. Educational facilities were extended as far as possible. The country was somewhat opened up by the development of a railway. These factors all combined made this a flourishing work and one year's work produced the following progress:—

Decisions for Christ	.	.	344
Baptisms	.	.	229
Scholars	.	.	1501
Native teachers and preachers assisting in the work	.	.	17
Average number of patients treated monthly	.	.	750

Nineteen thirty-two brought difficult days. The depression and general conditions of world affairs from an economic standpoint made retrenchment highly probable, although at this stage the work was flourishing. The mission at Bulawayo had become almost self-supporting and required no more than slight financial help from New Zealand. In the Lundi Reserve (12,000 inhabitants) Dadaya had become the mission headquarters with fifteen smaller centres for preaching and teaching. A new reserve—the Mashoko—had been entered and the response to the work of evangelising and educating was encouraging. This admirable situation was not affected for some time beyond the reduction in missionaries' salaries in 1934 and because of the prayers and support from New Zealand and the untiring efforts of the missionaries the figures show a progressive increase in decisions over the years. In 1935 one thousand and seventy-two decisions were recorded for the year.

The leadership of the mission work became the responsibility of Mr R. S. G. Todd in 1935 and a great deal of the development in recent years is attributed to his and his wife's outstanding work. The years prior to this had been ones of difficult pioneering in establishing this mission.

Sacrifices were made, problems were faced and dealt with, much energy, time and prayer were expended and through it all the sure foundations were laid for a flourishing enterprise. Now begins, as it were, a new era in the mission history when the work of those who have gone before begins to bear abundant fruit. Still, there are many difficulties to be overcome, problems still to be solved but the work begins to develop on all sides and great things are achieved in God's name.

The preaching of the gospel was never relaxed even though circumstances made it imperative to curtail other activities with the result that in the last eleven years, 1935-46, 3,950 were added to the Church and over 200 by restoration. So great was the need of and so ready the response to the preaching of the gospel that during the same period the number of churches was increased from 22 to 38. The Church work in the Mashoko Reserve suffered a temporary set back in 1937. Due to the economic situation of the times the Mission Union in New Zealand was unable to meet the commitments of the whole work and support was withdrawn from Mashoko. The Christians there, however, in recognition of the work the Mission had done, decided to wait till conditions improved and for some years refused help from other missionary bodies. In 1939 the Churches at Dadaya were able to once again re-open their work in Mashoko.

The task of education has been since 1934 under the general direction of Mrs Todd and the standard and extent has gradually increased. The schools were handicapped by the lack of trained teachers many of whom had not passed Standard 2. By 1944 facilities were available at the mission headquarters for pupils to complete their primary training and pass on to Form IV. while the village schools totalling some 28 teach to Standard 3 in most cases. To assist in this big undertaking there were, in 1946, one hundred and one full time workers on the staff teaching 2,725 pupils. Complete sets of lessons to Standard 4 were prepared by Mrs Todd for the mission schools and so high was the standard that most other schools in the area are using them. The government, too, stated their indebtedness to Mrs Todd for their work and because of the exceptionally high standard of education in the schools she directs have made available grants up to £4,050 to further this phase of the work—an increase of £3,700 in eleven years. Prior to 1935 it was impossible for the native girls to enter the standards but a boarding department was inaugurated and by 1940 the first 80 girls had passed into the standards. This with corresponding boys' school brings to the native a good chance of an adequate education for besides the usual school lessons they are given religious instruction, physical instruction and

the girls are taught home crafts while the boys are taught in agriculture and industrial subjects.

Though the mission did not set out deliberately to cater for medical work the needs of the people were so great that this service has been developed as far as possible with the limited resources available. A small hospital was erected in 1945 and provides valuable service for those with minor ailments and makes available maternity facilities. A trained nurse is in charge of this work and in 1946 over 5,750 patients were treated.

The social problems arising out of the conditions existing amongst the natives are numerous and the mission has endeavoured to provide a home for orphans and children needing special care. For all the pupils every endeavour is made to ensure the social wellbeing. Clubs and organisations such as Wayfarers and Pathfinders, etc., are encouraged and helped in order that the young native will develop a true outlook on life.

To meet the needs of the growing work in the reserves numerous buildings had to be erected. The buildings that had served well in earlier days had deteriorated badly or were too small. When these were replaced or others erected on new sites as much use as possible was made of bricks to ensure permanent structures. A large brick building comprising five classrooms, an office and a book-room was opened in 1938, and since there has been a steady increase in the number of new buildings. In one year a domestic science block was completed, ten schools erected and two churches built. These facilities and other general improvements concerning the water supply the provision of fresh food and vegetables, the increased financial support and the addition of two more missionaries (1947) have all added to the efficiency of the mission.

This missionary enterprise supported and directed by the Churches of Christ in New Zealand is endeavouring in every way to meet what new situations arise and to cope with increased demands for time and service. Through all its varied activities it aims to better the cause and conditions of over 20,000 natives in two reserves in Southern Rhodesia by bringing to that country and people the saving message of the Christ and the benefits of enlightened society.

CHAPTER VII.

The Bible Society as the Supply Column of the Missionary Forces

“OUT of every 1,000 men who read the Bible, 999 must read it in a translation.” A statement such as this emphasises the importance of the work of the Bible Societies and the greatness of the task,—to provide God’s Word for every man in his own tongue, a means whereby men can come to know God and the Good News of Salvation; for it has been shown by experience that there is no more potent instrument for the extension and building up of Christ’s Kingdom than the translation and circulation of the Scriptures.

In the days of the early Church many copyists spent long hours writing out the Sacred Text and up to 1450 A.D. there were 33 translations of some part of the Bible, but today, by the invention of printing and the use of modern methods the work has been speeded up and the task of providing the Scriptures in millions of copies has been undertaken by the Bible Societies. Their purpose is to make the Bible the common possession of all mankind and the Bible or some portion of it is now translated into over 1,073 languages. No other book speaks so directly and universally to men of every race and civilisation. Without the Bible, the amount of progress which missionary activity could make would be very limited and practically every missionary society is dependent upon the Bible Societies for the copies of the Scriptures circulated in the different areas where work is carried on. Without them they would be like armies advancing without the supplies which are all-important.

The testimony of the great missionary statesman, Dr. John R. Mott, to the work of the Bible Societies will not readily be forgotten by those who heard him speak to a Conference of Bible Society representatives meeting in Holland just before the war: “Your work undergirds every essential activity of the Christian Church.” The British and Foreign Bible Society in New Zealand, year by year provides the means whereby missionaries in many fields can be assisted in their work and all missionary work directed from

New Zealand can depend upon the help of the Bible Society. In 1946, the amount remitted to London for the work of distribution throughout the world was over £26,000—a record sum—and it is of interest to know that the Scriptures are supplied in 200 languages to Anglican Missionary Societies, 155 to Presbyterian, 125 to Methodist, 90 to Baptist, 60 to London Missionary Society, and also to other inter-denominational Societies.

When the British and Foreign Bible Society was instituted in London on March 7, 1804, men looked upon that date "as fixing an important epoch in the religious history of mankind." The importance of the work became more and more evident as the years passed and the aid given to missionary bodies cannot easily be computed. If Bible Societies did not exist, each mission would be compelled to devote a large proportion of its funds to printing and distribution of the Scriptures. Under existing arrangements no missionary society need spend a shilling in printing the versions it needs; the books are supplied at special terms and in almost every case below the cost of production; in this way the Bible Society has made the Bible the cheapest, the most widely spread and the most widely read book in the world.

HOW THE GOOD NEWS SPREAD

How the Good News spread is one of the most romantic stories in the world. From Hebrew and Greek, the message was translated into Latin, Syriac, Coptic, Gothic, Armenian, Arabic, Slavonic, etc. Then Wyclif put the Word into the tongue of the common people of England in the 14th century; William Carey gave the Bible to India in thirty-eight languages; in the same year that the Bible Society was founded, the directors of the London Missionary Society decided to begin work in China and designated Robert Morrison as their first Chinese missionary. For thirteen years he was buried away from the world in China, translating the Bible for the empire which has since been the scene of the labours of thousands of missionaries. Around almost every translation there are thrilling stories of those who have accomplished their task in the face of great obstacles and often in the midst of danger.

While the Bible or some portion of it has been translated into over 1,073 languages, the number for which the British and Foreign Bible Society has been responsible is 765. To give details of these and how they are used in fields where New Zealand missionaries are at work would fill pages, for "the field is the world" but for classification the languages into which Scriptures have been printed are arranged under

five main headings and the numbers of translations in each area are shown:—

Europe	.	.	.	94
Asia	:	:	:	223
Africa	.	.	.	297
Americas	:	:	:	50
Oceania	:	:	:	101

It will be seen that for Oceania alone, which covers so much of the Pacific area, very considerable provision has been made. The versions include 16 complete Bibles, 23 New Testaments and there are Gospels and portions in over 61 languages. Bibles have been printed for Maoris, Fijians, Samoans, the peoples of Rarotonga, Niue, Hawaii, Tahiti and other islands.

When in 1797 the missionary ship "Duff" left the brave pioneers Henry Nott and others among a race of cannibals they faced a hard and difficult task. For sixteen years they laboured without any apparent success. Patiently they reduced the quaint words to writing and spelling books were printed containing short summaries of the Bible story. Suddenly the change came. "Idolatry was completely subverted throughout the islands of Tahiti and Eimeo . . . these two islands became the radiating point from which the Light of Life went forth . . . throughout the vast Pacific." In 1817 a printer arrived in the islands and a printing press was erected at Eimeo and in 1818 the first printed Scripture portion in all Polynesia, St. Luke's Gospel in Tahiti appeared. In 1827, John Williams translated St. John, Galatians and Hebrews into Rarotonga, from the Tahiti version. It was from Tahiti that Christian teachers were sent to Samoa, settling there in 1830. After five years, two Europeans joined them and by 1836 St. Matthew's Gospel had been translated and printed at Huahine. The complete Samoan Bible was finished in September, 1855 and the books were paid for in coco-nut oil. The Samoan Church has shown itself to be a great missionary Church and at least a dozen versions of Scriptures are directly traceable to the influence of the early Samoan teachers. They were the first to preach the Gospel in the islands of the Cook Group. When Captain Cook approached to Niue he found it a hornet's nest of unapproachable barbarians and called it Savage Island. Two Samoan Christians, Paulo an evangelist, and his wife, settled there in 1849, running the risk of losing their lives. "Happily," says W. Canton, the historian of the Bible Society, "they were not killed straight away. . . . They owed their lives to a mysterious fetish, a book which they carried everywhere . . . to which they talked, which talked with them. Two of the fiercest warriors were chosen to slay them. . . . They stole up to the hut where Paulo sat talking with his book. . . . Their spears trembled, their limbs were

powerless. This thing they could not do. . . . One man stood by Paulo as he had stood by Mr Williams in 1830. He became the first convert in Niue." Twelve years later the islanders were all Christians. The Rev. W. G. Lawes, who with his brother was responsible for much of the translation of the Bible into Niue (Paulo and other teachers made a version of St. Mark which was printed in 1861) has told of the change brought about by the coming of the gospel to the island:—

"Instead of darkness and cruelty we have light and peace. Where superstition and fear reigned, intelligent faith and joyful hope now prevail. Commerce and civilisation, too, are found where a few years ago no man dared to land. Instead of the desert we have a garden; instead of death, life; all resulting from the Word of God in the hands of a few simple-minded, believing, prayerful men. Truly the Word has not lost its power, but is as potent as ever to raise the fallen and save the lost."

The work of spreading the Scriptures has gone on throughout the years. While most of the printing has been done in London, in more recent times, with shortages of paper and labour, a considerable amount has been done in Australia, and in New Zealand a reprint of the Ngunatongoa New Testament was made in 1947 by photographic reproduction. There has also just been published in Sydney the Four Gospels in Roro, the first time that any portion of Scripture has been printed in this language which is spoken by a tribe of people who live on or near the shores of Hall Sound, between Yule Island and the Papuan mainland, about sixty miles north-west of Port Moresby.

For over a hundred years the people of New Zealand have been giving that the Word of God may be spread abroad. The Bible Society of Otago and Southland, which has a special link with the National Bible Society of Scotland which has also provided a number of translations for the Pacific, has been closely associated with the world-wide work of spreading the Scriptures and its contributions through the British and Foreign Bible Society in New Zealand are ever on the increase. Horizons have widened, areas of opportunity have opened up and at the present time the Bible Society effort in New Zealand is linked up with the continuous labour of over one thousand full-time agents, colporteurs and biblewomen in all parts of the world. The colporteur—the Man with the Book—has an honoured place in the ranks of those engaged in missionary effort. He is to be found everywhere; pushing his wheelbarrow with its load of Bibles into Chinese villages, or standing in the market places of India; bringing to the people of Korea the message of the living Word, or visiting the many islands of the Eastern Archipelago; working along the frontiers of the

closed lands of Afghanistan, Nepal and Tibet or up the back waters of the mighty Amazon, among the dwellers of Peru, or in the dense jungles of Brazil.

THE UNFINISHED TASK

Although so much has been accomplished during the past hundred years and particularly during the years of the present century, there are still great areas to be reached. While the Scriptures have been translated into the languages of nine-tenths (9/10ths) of the human race, less than one-fifth (1/5th) of the world's people possess the book. The following table illustrates the unreached millions as well as the very great progress made between 1903 and 1938 in the numbers of Scriptures distributed.

	Population	Scriptures Circulated		Percentage of increase
		1903	1938	
Japan and Formosa	69,500,000	194,000	1,353,000	598
Korea	22,990,000	46,000	735,000	1,500
China and Manchuria	448,066,000	1,250,000	9,350,000	648
India and Burma	370,691,354	615,000	1,357,000	120
Africa (excluding Egypt)	132,942,000	101,000	410,000	306
South America	85,744,000	133,000	897,000	574
Central America	38,687,000	51,000	107,000	109

While so much has been done, so much is yet to do, for it is a challenging fact that there are more non-Christians in the world now than there were ten years ago. The increase in membership of the Christian Church has not yet overtaken the increase in population, which is computed to be annually about 15,000,000. There are still great gaps to be closed in language translation. Various estimates have been made as to the number of languages and dialects in the world. One estimate is that there are 6,760 languages, including dialects. The French Academy reckon that there are 2,796 different tongues. The "Linguistic Survey of India" gives for India 179 languages and 544 dialects. There are said to be at least 800 languages and dialects in Africa and parts of the Scriptures have appeared in 350 languages.

The Bible Societies, however, are going forward determined to make their contribution ever greater and greater; the work of translation is going on rapidly. By the formation in 1946 of the United Bible Societies, of which the Bible Society in New Zealand is a constituent member, there will be much closer co-operation, greater co-ordination of work and a pooling of resources, personnel and information, in order to spread the Scriptures in greater range and number. The problem of illiteracy is being faced and when it is re-

membered that over 90 per cent of the adherents of non-Christian religions are illiterate, it will be recognised that with the advance of literacy,—and through the Laubach method being used in many countries great advances are being made—there is all the more need that the Bible Societies should have Scriptures available for those who have just learned to read.

Prior to the war there had been careful planning for extension of work; the expansion in circulation of the Scriptures in almost every field was phenomenal and the work of Bible translation, especially in Africa, was unprecedented. Now in the post-war period the needs of Europe are enormous. While much is being done, only the fringe of the need is being touched and the resources of the Bible Societies will be taxed to the utmost. China is calling for millions of Scriptures, India never needed the Word more than now, awakened Africa has great possibilities and in Central and South America doors of opportunity are open.

Year by year the contribution of the Bible Society in New Zealand has been on the increase and the Dominion Council of the Society is confident that at a time when the need for the Bible was never greater, New Zealand will be able to take a fitting share of the responsibility for sending forth God's Word into God's world.

CHAPTER VIII.

Leperlands Calling

THE GOSPEL TO THE LEPERS

NEW ZEALANDERS will be interested in the fact that the founder of The Mission to Lepers, travelled to Leperlands via New Zealand. His name was William Wellesley Bailey. He was an Irish Presbyterian High School teacher. After taking his Bachelor of Arts degree, and doing two years' secondary school teaching, he resolved to travel and see something of the British Empire. He spent two years on a sheep station in Hawke's Bay, teaching the squatter's family. Then after spending another year in Victoria, Australia, he journeyed to India.

The Origin: In 1869 Mr Bailey joined the American Presbyterian Mission, and was appointed to Ambala, in the Punjab. The senior missionary, the Rev. J. H. Morrison, D.D., had been caring for a small number of lepers for whom simple huts had been provided, not far from the Mission Station. It was to this little colony of suffering people, that Dr. Morrison, before leaving for a much-needed change in the hills, took Mr Bailey, and asked him to take charge of them. He became more and more interested in them, and was convinced that their first and greatest need was the Gospel, that it would indeed prove to them "the power of God unto salvation," completely changing their lives, and their outlook on life and bringing to them very real comfort in their dreadful sufferings.

While on home leave at Monkstown, Co., Dublin, Mr Bailey gave two addresses on India's Lepers, and their needs. A Quakeress, Miss Charlotte Pim, a girlhood friend of Mrs Bailey's, offered to try to collect £30 a year to enable Mr Bailey to do more for these sufferers. The offer was gladly accepted in the hope that thereby more of the needy cases might be helped.

The response so exceeded all expectations that at the end of the first year, between £500 and £600 had been received, causing those concerned to wonder whereto this thing would grow. Meanwhile, Mr and Mrs Bailey had returned to India, and it was in the early part of the year 1875,

that a first grant of £10 out of the funds then received, was made to meet the needs of a number of Lepers at Sabathu in the Punjab. Shortly after, Mr Bailey began at Chamba, the construction of the first asylum of the Mission. The giving of the above mentioned grant, and the building of the first home of the Mission were to become the principal methods of future working. Later, there was begun the rescue of the healthy children of lepers, a department of work that has been greatly blessed.

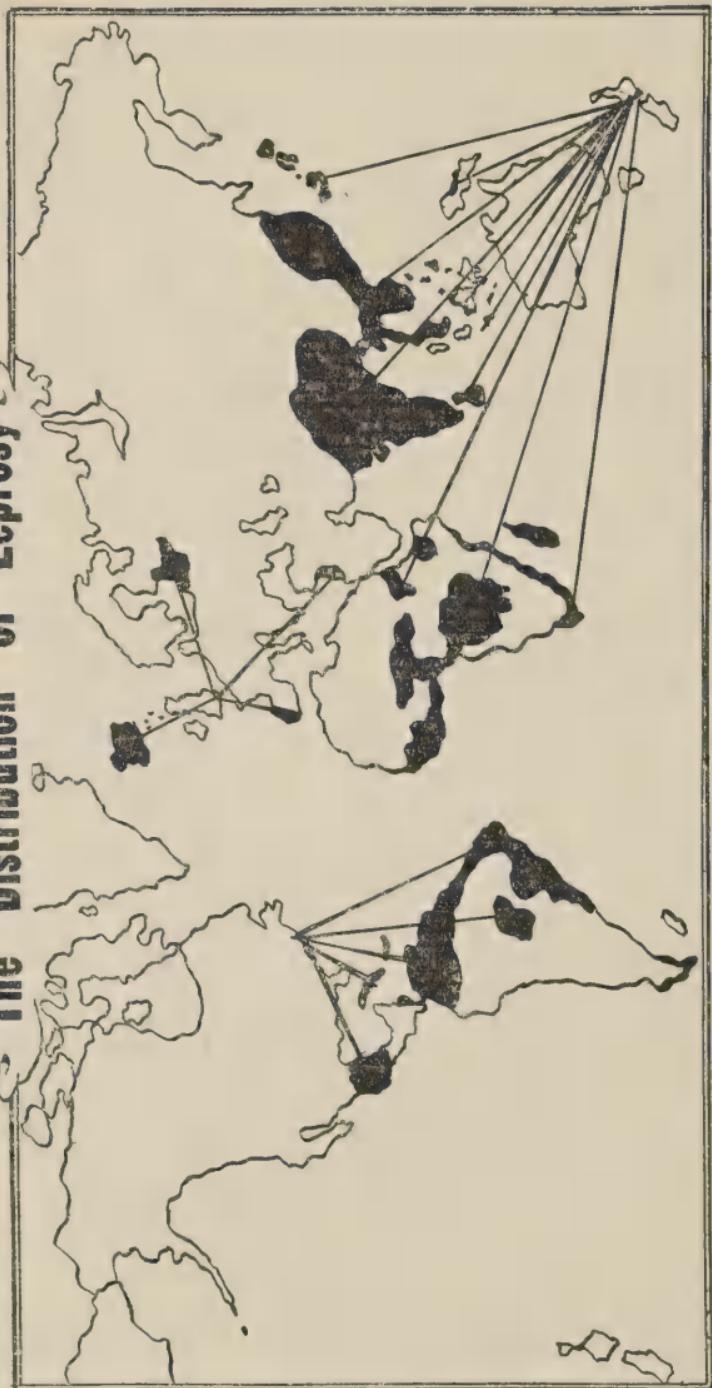
After about four years' school teaching, and spare-time leper work, Mr Bailey was selected to be Superintendent of the first modern leper asylum in India, at Chamba in the Himalayas, by the Church of Scotland. This home still stands, and has been wonderfully used of God in the comfort and help it has brought to many lepers, and better still, in the leading of many of them to the Saviour. In the second year's existence of the Mission, the promised £30 was represented by £809. The next year's receipts were £936, and the balance in hand was £1,285, so it became evident that something more had to be done.

Mr Bailey wrote to his friend, Dr. John Newton, of the American Presbyterian Mission, who lived in Sabathu in the Himalayas, and who had a limited number of lepers under his care. He suggested an outlet for the accumulated funds Mr Bailey was concerned about. His reply was:—"What you say about the lepers almost startled me. . . . I had been turning over and over in my mind the question what to do to get funds to meet the needs of these people. I have been compelled to refuse admission to many most urgent and pitiful cases, of late. . . . If you can help me with funds, the number of lepers in the Sabathu Poor House will almost certainly be trebled or quadrupled within the first two or three months after it has become known that it is possible to procure admittance. There is no class of the people who have so moved my pity as the lepers in these hills."

Thus began, what has since been largely taken advantage of, a system of "grants in aid," i.e., the giving of an annual grant to others carrying on work for lepers. The next outlet for funds was the building of leper asylums by the Mission in needy districts. Today, the Mission subsidises the leper work of fifty-six Protestant Leper Homes, Hospitals and Colonies. Of this number, seventeen are Anglican spheres, fifteen are Methodist, twelve are Presbyterian, five are Baptist, and five Open Brethren, three are Congregational, and three China Inland Mission. These homes are situated in twenty-five different countries.

The other fifty-six homes are subsidised in part or entirely by the Government of the countries in which the

The Distribution of Leprosy



India	1,000,000	Japan	50,000	Africa	1,000,000
China	1,000,000	Siam	30,000	Korea	30,000
South America,	150,000	Europe	10,000	Pacific Islands	8,000
Australia	402				Probable Total in the World — 3 to 4 Millions.

Mission is working, but in each one of them, the watch-word of the Mission is being faithfully observed, viz., "The Gospel for the Lepers."

Co-operative Oversight. The building of their own asylums by the Mission in districts where they were badly needed called for suitable persons to superintend them. The missionaries of the various Churches who would "seek first the Kingdom of God," who had the spiritual interests of the lepers at heart, and would also do all in their power to relieve their sufferings, and comfort them in their sorrows, became the honorary superintendents of the Mission's Leper Homes. Thus it became the policy of the Mission, not to send out missionaries of our own, but to work through the agencies already established. This policy has always recommended itself to the various missionary bodies, and so there has come about a very happy understanding between the Mission To Lepers and the various Missionary Boards, and we have always been able to co-operate with them in the happiest spirit. We owe a very big debt to all these different societies, and especially to their agents in the field, who so generously give us their services, as a labour of love for the Master's sake. This policy, it will be easily seen, enables us to do much more for lepers than if we were obliged to keep a large force of missionaries on the field as well.

A Grand Discovery. From the years 1874 to 1921, a period of 47 years, work amongst lepers was alleviative and not curative. For a long time it was taken for granted that "once a leper always a leper," and that all we could possibly do was to try and alleviate their sufferings. We have now, however, got beyond this pessimistic position.

When we turn to the one hundredth number of the Mission's magazine, "Without the Camp" (October, 1921), we find that it begins with a leader entitled, "Open Doors." The issue told of overflowing homes and increased costs. It also gave a medical article on the method of giving what was then the relatively new treatment of Chalmoogra Oil by injection.

Largely due to the great ability of Sir Leonard Rodgers, who gave himself so unstintingly to leprosy research in India, the refinement of chalmoogra oil, from the thickness of treacle to the thinness of skimmed milk, has justified his large expectations. This method of injections of chalmoogra oil, brings the extinction of leprosy within the realm of actual achievement. Ninety per cent. of the patients discharged from hospital as symptom-free, do not relapse. Only ten per cent. relapse, and they are instructed to return for further treatment, which they invariably do. This treat-

ment is effective for all who have not had the disease for longer than six or seven years, and is effective also for thirty out of every hundred of the advanced cases. In 1946, exactly one thousand symptom-free patients were discharged from the Missions' one hundred and twelve hospitals.

The *hydrocnocarpus* tree is easily and quickly grown in tropical and sub-tropical countries, and the conserving and transporting to other leprous countries of the seeds of this tree, is receiving regular attention. When more people become aware of the possibility of abolishing leprosy, and will assist in doing it, the Mission will have the supplies of healing oil on hand. The extraction of this golden oil from the seeds of the huge apple it produces, is very cheap. One pound will purchase 104 injections of golden oil, enough to give an out-patient two injections a week for a year.

This grand discovery saw the dawn of a new day for the sufferers of Leperlands, and it brought new hope into the hearts of the chivalrous leper workers, both men and women.

Guarding the Children: "Let her wear the palm who wins it." The palm for guarding healthy children from leprous parents, goes to Miss Mary Budden, a school teacher, and daughter of the late Rev. J. H. Budden of the London Missionary Society. Her father had the leper asylum at Almora, which the Mission subsidised from its inception and down to the present year.

Miss Budden was one of the first to discover that leprosy is not hereditary, not by medical research, but by her own common sense and experiment. To her occurred the thought that she could save children by separating them from their parents, so accordingly she spoke to the lepers in the Almora Asylum, and persuaded them to allow her to try. The children were removed to separate quarters, with the happiest results. So happy were these results, that medical men, when visiting the institution, remarked upon them, and finally a commission was sent to take notes and make observations on the spot.

Thus was begun a very important department of the work, viz., the erection of homes for untainted children, and the bringing up of the children entirely apart from their parents. This department has met with extraordinary success. It has been now so long in existence that it is possible to say that as a rule, these children escape from contracting the disease. Many who have grown up in our homes, are married and have children of their own, and neither in them nor in their children, has the disease appeared. At present the Mission is supporting approximately 1,750 healthy children, and a similar number of tainted children, who live in twenty-five different countries.

Curing the Children: A healthy child in the arms of a leprous mother or father is an acute problem. It is urgently advisable that adults and children should not even be treated together, but apart. Since 1921 whenever funds have been available, children's wards, homes and hospitals, have been erected and organised. To celebrate our victory in the World War II, we want to erect and equip a children's Sanatorium for Indian leper children at Vellore, in the Madras Presidency. It is to accommodate 150 child-patients. The South Taranaki District is planning to raise £2,000 to defray the cost of a wing of this victory project, and already has raised the sum of £800 towards it.

The American Branch of the Mission To Lepers is co-operating in the founding and financing of the Missionary Medical College at Vellore, where medical students will specialise in leprosy, under Dr. Robert J. Cochrane, M.D., F.R.C.P., who for the past twenty years has served India generously, and has become one of three recognised leprologists of the world.

We hope to have, with our colleagues in the United States of America, a vital part in the establishment of a Rural Leprosy Unit, related to the College. Because the care of those suffering from leprosy calls so much for qualities of heart, as well as medical skill, this unit will be a splendid opportunity for students to develop a concern for their countrymen stricken with leprosy, and to train for expert service, rendered in Christian discipleship.

Restoring Broken Contacts: World War No. 2 has disrupted our work in China, Korea, Formosa, Burma, East Indies and Abyssinia.

Tsinan, Shantung: First news for many years was received in December, 1946. The leprosy hospital is functioning under great difficulties and help was immediately sent to Dr. E. B. Struthers.

Siao Kan, Central China: The Rev. H. F. Wickerings, the Superintendent, paid a visit after long years of internment; only nineteen lepers out of sixty-six had survived. These survivors were short of food and clothing; they had no medicines whatever, and were in dire need. Needless to say, the London Council had anticipated the needs, and cabled funds, which were made available as quickly as possible.

Hangchow, China: Dr. and Mrs Goodwin were ordered to Shanghai by the Japanese, to be interned. During the years they were interned, the only Chinese letter they received, was from the lepers of Hangchow Hospital, telling them of their continued and increasing hardship and shortages, but full of calm trust in God and unshaken faith.

Later, when they were able to revisit Hangchow, to arrange for the return of the hospital to their Mission, they found them still carrying on their services, and prayers and Bible study. There were only about twenty-five of them left, in a terrible condition physically, and with their clothes in rags.

Fusan, Korea: News has come that Dr. R. M. Wilson has been allocated an old Japanese fort and 571 patients are already in residence.

Mandalay, Burma, asks for medical equipment. All was lost when the Japanese occupied Burma. "Dr. Jamaldin, of course, lost all his medical books during the occupation. I wonder if any doctor friend of the Mission could help us with the instruments, medical books, or medical journals which he is not now using. Dr. Jamaldin is very keen on keeping up his study."

Abyssinia: Four miles outside Adis-Ababa, the Leper Home has been re-opened and re-organised by the American Presbyterian Mission, and its capacity of 250 beds is in full demand.

New Zealand's Response: The need for doctors and nurses is a constant one, but while most medical missionaries do some leper work, we know of no outstanding medical man who is devoting his life to these sufferers, who hails from New Zealand. Nurses have responded to the call of our needy fields, but it is difficult to secure details of their services.

Neither is there an adequate record of the services of New Zealand missionaries as honorary superintendents of leper homes, hospitals, and colonies. It is buried away in annual reports to Mission Boards. One exception to this rule is the record of the late Rev. J. A. Ryburn, who, after rendering excellent service as superintendent of Sabathu Leper Home in India, settled in New Zealand, and became the first honorary secretary for the Mission to Lepers in the Dominion.

From 1928, the Rev. F. A. Crawshaw was New Zealand's first full-time secretary, and from a small beginning, he built up the income to £2,661 a year. His successor, the late Mr F. C. Perry, in the next six years increased the gift to £4,733 annually. Since 1939, the Dominion's unprecedented prosperity has enabled our people to share with the lepers to the extent of £18,887 in 1946. We are glad to be able to bear record to the rising tide of generosity that is flowing out to leperlands, each year with a stronger surge, from the Isles under the Southern Cross.

The Whole View of Leprosy: Our medical secretary for India, Dr. R. G. Cochrane, M.D., F.R.C.P., brings us this challenge to engage in greater works for Christ's sake, and by His command. He emphasises that we should avail ourselves of every opportunity to help prevent as well as to relieve unnecessary suffering. He calls it a Christian Leprosy Crusade.

"As a Society which is primarily interested in the spiritual contribution which we can make in the warfare against leprosy, we should remind ourselves that the New Testament constantly emphasises the need for a complete and whole view of life and its problems. Sometimes I fear our approach to leprosy is one sided, and we let our perspective become distorted by over-emphasis of a particular aspect of the disease. The Christian appeal in relationship to leprosy is so powerful that our whole attention tends to become concentrated on, shall I say, the grimmer and more pathetic aspects of leprosy, and we are apt to forget that there is quite another side to the picture. The importance of accurate research and study must also be kept in mind if we as Christians are to continue to make a real contribution to scientific advance. The missionary doctor can rightly claim a share in present-day progress, and if we are to maintain the lead, still greater efforts in research will be demanded. But in developing the research side of the work we must constantly bear in mind that it would be a tragedy of the greatest magnitude if we became lost amid a maze of pathological sections and epidemiological data, and the individual was forgotten in the pursuit of fascinating research problems.

There is a growing realisation that the problem which we visualised fifteen or twenty years ago is but a fraction of the whole. We are learning for instance, that much leprosy is innocuous, and are beginning to understand the conditions under which leprosy becomes dangerous to the individual, as well as to the public. We can but touch the fringe of the problem no matter how hard we pursue our allotted tasks. It is therefore for us to blaze the trail and stimulate Government to shoulder a responsibility which is their inescapable duty. In doing so let us be prepared, in so far as our particular Christian witness is not compromised, to co-operate wholeheartedly whenever Government has an active and progressive programme."

The Dominion Office of the Mission To Lepers is 4 Cockburn Street, Auckland, W.2., and the Secretary is the Rev. F. A. Thompson, the Leper's Minister.

CHAPTER IX.

The Sudan United Mission: Its Origin and Development

TO counteract the Mohammedan advance in what was then the largest unevangelised area in the world, leading men of different denominations in London, the cities of the Midlands, Scotland and Ireland gathered together in 1903 to consider what could be done to meet the crisis and prevent the pagan tribes of Central Africa from being absorbed into the fold of Islam.

Various Missionary Societies were approached, and asked whether they would be able to occupy the Sudan, but without exception they expressed their inability. Claims in other parts of the world, as well as lack of funds, prevented their meeting the grave situation, though they all clearly stated their hope that something might be done, and that a United Missionary effort might be placed on foot in which all those churches, who were doing nothing for the Sudan, could co-operate.

The following resolution, signed by the secretaries of the principal Missionary Societies, placed this on record:—
“In view of the present crisis in the West Central Sudan, where, unless the Gospel of Christ be brought within the next few years to Northern Nigeria, the million numbered pagan people of that new British Protectorate (a country as large as one-third of India) will go over to Islam, and, in view of the fact that none of the Missionary Societies of the Baptist, Congregational, Methodist, or Presbyterian Churches of Great Britain or Ireland feels itself at present able to do anything for the evangelisation of the Sudan, we should rejoice if the Lord should enable the Free Churches of this country to join in a United Sudan Mission; and, while we do not pledge our churches, or societies, to the support of such a mission, we should be glad to see it taken up by all the churches which are at present doing nothing for the evangelisation of the Sudan.”

The most cordial co-operation of many friends of the Church of England was also secured and on the recommendation of the Rev. Dr. Alexander White in the session

room of Free St. George's Church, Edinburgh, the Sudan United Mission came into existence on June 16, 1904, as a "united" effort to undertake a special task.

The same year the London Council of the new mission, which was composed of official representatives of the various Churches together with certain elected members, decided on the motion of the Rev. Dr. R. F. Horton, to send an expedition of investigation to Northern Nigeria in the Western Sudan to seek the most suitable locality in which to begin its work. The first party consisted of Dr. H. Karl W. Kumm, Dr. Bateman, Mr J. L. Maxwell and Mr J. G. Burt. They travelled widely and at length decided to build the first mission station at Wase, 650 miles inland from the mouth of the Niger River.

The call of the Sudan fell on many ears and soon in addition to the British Council there were formed branches of the Mission in the United States of America, South Africa and Denmark. In 1911 the General Secretary of the British Branch, Dr. Karl Kumm, visited Australia and New Zealand and the Australian and New Zealand Branch of the Mission was formed.

With the cordial assistance of the Sirdar of the Anglo-Egyptian Sudan it was arranged that the newly formed branch should have its field of work in the Eastern Sudan on the banks of the Nile about 400 miles to the South of Khartoum. The pioneer party consisting of Mr M. Trudinger, Dr. R. Trudinger, Mr W. L. Mills, and Mr D. N. MacDiarmid reached Khartoum in September, 1913, and were met by Bishop Gwynne, who accompanied them for several weeks and by his experience and influence gave great assistance to the new missionaries in selecting the best location for the new mission station.

Work was begun among the strange Dinka people of the Upper Nile, the tall, naked, black people spoken of by Isaiah in his 18th chapter as "terrible from their beginning onward." Their language was learned, reduced to writing and parts of the New Testament were translated into it.

Then the work was extended to the Nuba Mountains of the great Province of Kordofan. When the missionaries first went among these people they found the Government supporting its authority by means of native troops, mounted police and fortified positions. With the establishment of mission schools, which were opened at the request of the Government, the need for armed forces diminished and before long the bricks of the disused forts were used for the building of churches in which the people came to worship the Saviour Who had brought them out of the darkness of heathenism into the light and freedom of the Gospel.

The Sudan United Mission from its inception in the

Eastern Sudan has had the active approval and support of the Government authorities, especially in its educational work. Many highly placed British officials in the administration have gone out of their way to encourage by word and deed the work done by the mission. But the chief reward the missionaries have is that in a land where women have few rights, the status of womanhood is rising; that among people who suffer from many diseases, hundreds of lives are being saved by the work done in Mission dispensaries; that boys who have grown up in the Mission schools have become Christian Chiefs among their own people and at the same time are teaching children and preaching the Gospel of Christ. The missionaries now see the beginnings of an indigenous native Church whose members increasingly feel the call to pass on to others the Good News they have heard themselves.

The Sudan United Mission now has upwards of 160 missionaries working under its various Branch Councils, chiefly in the Western Sudan. Of this total number, 21 are members of the Australian and New Zealand Branch and their field is in the Eastern, or Anglo-Egyptian Sudan. Associated with them there is an increasing band of native Christians who, supported by their fellow-Christians, are teaching and preaching the Gospel that has done so much for them.

There is still much darkness in the Sudan; the Witch Doctor still deceives the people, the pressure of Mohammedanism is very heavy and is increasing, more workers are urgently needed to occupy new stations and strengthen older ones, but the work goes on. The prayers of the founders of the Mission have been heard and a work of God begun in faith and continued in love, is being accomplished with success and we believe that in due time "from the land which is beyond the rivers of Ethiopia shall a present be brought unto the Lord of Hosts of a people tall and black and from a people terrible from their beginning onward." (Isaiah 18: modern translation).

The hon. secretary of the New Zealand Executive Committee of the Sudan United Mission is Mr G. Gibson Winson, 2 Coronation Road, Epsom, Auckland.

